LIFE OF
ARCHBISHOP MURRAY

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James Hughes

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NOTICES OF THE LIFE AND CHARACTER

OF

HIS GRACE

MOST REV. DANIEL MURRAY,

LATE ARCHBISHOP OF DUBLIN,

AS CONTAINED IN

THE COMMEMORATIVE ORATION

PRONOUNCED IN THE CHURCH OF THE CONCEPTION, DUBLIN, ON OCCASION OF HIS GRACE'S MONTHS' MIND.

WITH

HISTORICAL AND BIOGRAPHICAL NOTES.

BY

REV. WILLIAM MEAGHER, P.P.

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☞ *Any profits that may accrue from the sale of this Work, have been dedicated to replenish the funds for completion of the new Parochial Church of our Lady of Refuge, at Rathmines: where on each day of the week, and on Fridays twice, the Holy Sacrifice is offered up for the spiritual and temporal welfare of all who contribute even the smallest sum towards the purpose specified.*

PREFACE.

The friends of Archbishop Murray, at whose instance the following pages have been prepared for publication, are entitled to inquire, why it is that their appearance in print has been so long delayed. Numerous circumstances, all of them beyond the writer's control, combined to produce the unexpected result. For six months, and upwards, the "Oration" and several of the appended notes have been printed off, and have lain quietly by, in the vain hope that, long before now, they would be overtaken by their companion sheets. When first the writer bound himself to the task of compiling the little memoir, valuable sources of information on the subject of which it treats would, he fondly thought, be opened to him by the examination and arrangement of the Archbishop's papers; piles of which, it is known, have survived his Grace; and he deemed it well worth delay, to await the moment which would put him in possession of documents so unique and so interesting. Insurmountable difficulties, however, arose to impede the fulfilment of his wishes in this regard; so that, after months of fruitless expectation, the conviction reached him, that a period

of length indefinite must, in all probability, elapse before these precious remains could be in readiness to enlarge or authenticate the history of his Grace's transactions ; and he deemed it his duty, in consequence, to proceed onward, as best he might, without their assistance. Other unlooked-for occurrences also, with particulars of which it would be idle to perplex the reader, united to protract the time of publication. But after all, the chief reason of the delay has been, he confesses it, his inability, amidst the numberless absorbing duties of his charge, to find time for proper performance of the undertaking in which he permitted himself to embark. Of all living men, a parish priest in Ireland is the least likely to succeed in a scheme which requires literary leisure for its accomplishment. It is a luxury vain for him to seek—unlawful, to indulge in. Months—many months—will pass by, without yielding him a single hour valuable for such purposes, save, perhaps, at a risk of consequences fearful to contemplate. Many may feel incredulous on this head. Even clergymen will, sometimes, scarcely credit the assertion, to the full extent of its truth. It is but those of them who have tried, that are prepared to admit the fact. To his wonder, frequently, and bitter chagrin, the writer of these lines has proved its accuracy.

One other observation, he is anxious to impress upon those to whom these few preliminary remarks are more especially addressed—the personal friends

of the late Archbishop—it is, that in his humble tribute to the memory of a great, good man, he never attempted—never proposed to himself—more than its title-page sets forth—to string together, chiefly in the order suggested by the "Oration," a few brief additional illustrations of his Grace's life and character. As elsewhere observed, he had neither the time nor the talent for more.* Still he feels, that, even according to his little plan, the subject is anything but exhausted. Of the "notices" given, many require to be greatly amplified, while several others of considerable interest might, with propriety be introduced. Of the former, a detail of his connection with the discomfiture of the "Veto" would present a chapter of Irish ecclesiastical history, of momentous, undying interest—while of the latter, a numerous catalogue will at once present itself to the reader's apprehension. And if it be asked why such deficiencies should be allowed to appear in these pages, an answer has been already intimated. Of authenticated documents, some were not in readiness, and others to be acquired only at a sacrifice of time and trouble such as the compiler deemed himself not at liberty to expend. The period of publication could be no longer deferred; the patience of expecting friends no further abused. Still, of the little he could do to bring a "labour of love" to a gratifying close, it grieves him to reflect that anything should be left undone. He presumes

* See page 120.

not to flatter himself with hopes of an opportunity to supply the deficiencies alluded to, by a second edition. Yet should Providence spare him a little longer in life, and the task be not taken up by some worthier hand, he will consider himself but too happy, from time to time, to resume the interrupted undertaking, on which the affections of his heart were so fondly fixed; and will accept with gratitude, from his Grace's friends and admirers, such aids for the purpose as they may have it in their power to supply; if it were only to purchase for himself the pleasure of leaving behind him, even in manuscript, whenever he may be summoned hence, every important fact, and every edifying anecdote, and every characteristic trait at possession of which he may be enabled to arrive, and which may promise to enhance the honor of him whom he ever regarded as by excellence THE PRELATE and THE SAINT of Ireland in his day.

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ORATION.

NEVER were trappings of woe more appropriate than these, My Brethren![2] Well may we mourn! The De Sales of Ireland has passed away! The Boromeo of Dublin is no more![3] With the holy dead all is well! St. Laurence has but embraced in heaven the last and greatest of his successors, and conducted him ere now, let us trust, to his place amid the choirs of everlasting jubilee. Yes! with the holy dead all is well! But how desolate the home he so long adorned! the family over which he presided so gently—so wisely—so beneficently! Yet be consoled, "little flock;" the separation, after all, is more apparent than real. The eye seeks for him in vain—vainly longs to behold his graceful step pacing, as of old, the sanctuary—when "the High Priest stood in his order, and all the sons of Aaron around him in their glory."[4] The ear yearns in vain to catch the silvery sentences of tenderness, and trust, and holiest charity ringing from his pure and compassionate heart! No, My Brethren! eye or ear of his children shall welcome him no more! These mediums of mortal intercourse are at an end. But triumphant faith assures us that like his Master, "he

has risen and is with us still." 'Tis no huge or dismal chasm, after all, that intervenes between us—but he sees us—but he hears us—has become but a hundredfold more sensitive to our wants—a hundredfold more powerful to shield and succour. Your city has lost a bishop, but has gained an additional patron and advocate in the skies! You scarcely hope to meet his like ruling in the House of God amongst you again. But the memory of his virtues will be a guiding light for centuries to your pastors; and his influence on high a guarantee of protection and aid to you and your progeny for ever. Study the details of his admirable life—let him preach to you still through your recollections of his sanctified course; that seeing more and more clearly how he loved you in this world, and struggled for your eternal weal, your confidence may be augmented in his eagerness and power to serve you, in that happy land, to which his pure and heroic spirit has been called.

It is but slender assistance I can lend you for such purpose, My Brethren! in my short analysis of his merits on this mournful day. Brilliant as was his career, and full of action always, and redundant of good to his people, there were but few salient points of character about him, after all. Every passion was so subdued, every inclination so regulated, every act and movement so circumspect, every sentence he uttered so cautious and deliberate, all about him so void of ostentation, or vehemence, or sudden impulse, that little remained visible to excite surprise or create admiration, except the beautiful repose, and symmetry, and completeness of the character at large. It was the whole more than the parts that fascinated and edified. The sphere was perfect, and in that perfection consisted all its beauty and strength, and the smoothness, and grace, and consistency of all its

movements. As day steals gradually on the night, and advances imperceptibly but steadily onwards, until the world finds itself enveloped, almost unconsciously, in the glories of noon; so this great bishop conducted his people, step by step, from one point of progress to another—from one degree of proficiency in enlightenment, in fervour, in sanctification to another, until, without noise or struggle apparently, or almost, one might think, without effort, he has left them a congregation of Christian believers, nothing inferior, we may confidently aver, in all the leading observances of the Gospel of Salvation, to any, the most renowned portions of Christ's earthly inheritance. It is in these manifold magnificent consequences, more than in the visible machinery which produced them, that we are to trace the workings of the master mind, that devised the means and directed the execution. Let us trust and pray, that some one, with sufficient means of information and leisure for the task, will be found to take up the inspiring subject, and preserve, for the edification of Catholic Ireland, now and hereafter, the details of a career so prolific of glorious results; nor allow one other light of our Hierarchy to be quenched for ever, the instant that death has but changed its position in our firmament. On the present occasion, however, it would be preposterous to attempt any such narrative. The length of the sacred functions in which you are engaged, and hearts still bleeding at your irreparable bereavement forbid it quite: while, for my part, I feel utterly inadequate to grasp a subject so vast, or engage in minute analysis of virtues so singular and so transcendent. I shall, therefore, barely glance at a few of the more prominent features of his piety and leading facts of his life, and endeavour, thus, to elucidate his character as a Christian and a Bishop.

Behold! I send you as sheep in the midst of wolves; be ye, therefore, prudent as serpents and simple as doves.—St. Matthew, x. 16.

The poorest Metropolis in Christendom—as far as the goods of this world are concerned—in spiritual riches, 'tis not unlikely, is the most opulent. Impoverished, deserted, desolated Dublin is teeming with faith, exuberant in works of Godliness, crowded with saints. It was not always so, My Brethren. When the holy man, over whom our tears have fallen, was called to take a leading part in its eternal concerns, very different, indeed, was the nature of its prosperity. It was very wealthy and very wicked—very gay and very dissolute. And, perhaps, the best as well as the briefest eulogium that could be passed upon our illustrious Archbishop would be, to point to the contrast which it presented at the commencement of his administration, with what it now bears at his demise. At all times, 'tis true, this city had its numerous faithful worshippers; but, those who can remember it in the early years of the present century, remember it as a wilderness and a waste compared with what it is to-day. And how could it be otherwise? Catholicity had but just begun to breathe a little freely, after a struggle maintained for mere existence, through full two centuries and upwards. The glorious old prelates,[5] who had led the army of faith with such stupendous heroism, through the perils that, for generations, beset them at every step, upon looking around them, as soon as they had reached a point of comparative security, found themselves and their followers destitute of all things, except alone the truths they had struggled for. They had, indeed, lost everything but their honour. A spectacle, such as never met the eye of

Christianity since its birth, was revealed to the world! An entire people, still subsisting on the soil of their ancestors, but from whom everything that religion makes use of to facilitate her sacred purposes, had perished. Of all her external appliances not a shred was left! All that from age to age she had amassed, to supply the spiritual exigencies of her children, wrested from her hold! Endowments, funds, colleges, asylums, hospitals, monasteries, shrines, and churches, rights and privileges—all in the spoilers' hands. Not a seminary to educate her clergy—not a school to instruct her little ones; scarcely an altar to celebrate her mysteries remained. Like a ship-wrecked multitude, landed, as if by miracle, on some desert rock far out in the ocean, and bereft of everything, were, as far as their religious wants were concerned, the fathers and mothers from whom we are sprung. To meet the countless exigencies of the faith amongst such a crowd, a handful of heroic priests and prelates alone survived. What thrilling facts, illustrative of this forlorn condition of our Church, might be gleaned from the history of Dublin and its vicinity, even within the last hundred years; and how much of it subsisted up to the day, when, forty-two years ago, our beloved Archbishop received his episcopal appointment, many of us here to-day can testify. With the single exception of the Church of St. Teresa, just then erected, not another place of Catholic worship was found within our walls, that, at the present time would merit the designation of decent; and all of them, such as they were, crouching timidly in the darkest and most loathsome alleys and lanes of the city. The education of the youth of all ranks was, almost exclusively, in the hands of Protestants. There was one valuable school for poor female children—that of the good Sisters of the Presentation at George's Hill—and one or two for boys of the same class, instituted

and upheld by the venerable Betagh. There may have been a few others, but of such description, as, in our days, would entitle them to be looked upon as little better than nuisances. And yet, then as now, this city was brim-full of Catholics—and Catholics very thankful, too, for the peace and prosperity they enjoyed, so superior to that with which their immediate predecessors were forced to be satisfied. Then, as well as now, the wolf lay in wait, at every convenient corner, to spring upon the hapless poor, and, in a special manner, on the offspring of the poor. Then, as now, the glittering bait hung out the whole day long, tempting rich and indigent to barter the hopes of eternity for the pelf and paltry distinctions of this fleeting world. Then, as now, and much more than now, the voice of calumny belied the truths of salvation most eloquently, and fierce fanaticism spat its poison at the Spouse of Christ, and ruffians smote, and ribalds jeered her. Ah! My Brethren, many and strong were the fortresses of her enemies in that day, and she exposed and defenceless—she pensive and timid at her countless reverses, and they rampant with success. How well might the young prelate, as he surveyed the two armies, shudder at the realization for him of that strange conflict, through which, now in one way, and now in another—now in more formidable guise, and now in less, our Lord has avowed that every soldier of his must cut his way—*Behold I send you as sheep among wolves.* But other and still more alarming prognostics of disaster met his eye, as he prepared to assume the command in this warfare. There was weakness from within—there was wide-spread treason amongst the soldiers of the faith; and, alas! there was division in their ranks. There was the fatal treason which consists in a general depravation of Christian manners—the prolific cause of more ruin to religion than all the power combined of earth and hell—and Catholics were contending amongst

themselves, whether or not they should sell the purity, and the independence, and efficiency of their chiefs, for the sorry baubles that cunning politicians offered in exchange. The morals of the people of Dublin, Catholics among the rest, were hideously corrupted. The riches daily scattered through her streets in handfulls, to purchase the luxuries of an opulent, and profuse, and dissolute aristocracy; the easy and plentiful earnings of flourishing manufacture, and of extensive and successful commerce, were seized every hour, through a series of years, for indulgence of vilest libertinism, and wildest extravagance. Vices, too gross to be more than alluded to, stalked through the streets shamelessly—the drunkard raved without obstruction, and the blasphemer shouted his impiety, and the gambler squandered in nights of dissipation what his days of toil had accumulated. And, strange to say, and suggestive of many a sad and solemn reflection, there was in our city as large an amount of physical wretchedness, particularly among the lower ranks, then as now—as much squalid poverty—as much shivering nakedness—as much famine-stricken emaciation—as many ruined families—as many houseless orphans! Vice did more to fill the town with the agonies of human suffering than famine, and plague, and abject poverty have wrought in these latter days of woe. Flatter not yourselves, My Brethren, that these excesses and their direful effects were confined to sectarians; they were as rife, if not more so, amongst ourselves. Nor, unless by some standing social and religious miracle, could it be otherwise. Amid opportunities so numerous—examples so seductive—temptations so violent—with but a handful of clergy and a dozen small, mean, and incommodious chapels to second the proverbial faith and innate pious tendencies of the people, what wonder that the multitude was hurried away in this torrent of iniquity? And the mortifying truth is, that in Dublin, at the period alluded to, amid many Catho-

lics there were but few practical Christians; very few whose lives supplied that substantial and only unerring proof of profitable attachment to the faith—the constant and regular frequentation of the holy sacraments. As the climax of her griefs religion had to weep for the first time, perhaps, in this land, over the faltering fidelity and submission of many a son, led astray by the phrenzy of recent revolution, and the false liberality of the day, and the desolating philosophism of France. Did ever the mission of Christian bishop to a Christian people realise more accurately the Redeemer's description—*Behold, I send you as sheep among wolves?* wolves numerous and ravening, within the fold as well as without! Or what wonder, that, soon as the appalling intelligence reached him, that a warfare against such odds was to engage the future portion of his days on earth, he should shrink horror-stricken from the task, and, with tears and on his knees, should conjure his superiors to release him from a duty too terrible to encounter? The moment, however, he descried the finger of Providence pointing imperatively to the commission assigned him, like an intrepid soldier he girded himself for the contest, and took his ground manfully.

And what, My Brethren, were the arms which the young hero assumed? Simply and solely those which the Redeemer handed him, simultaneously with the announcement of the struggle to which he was summoned. *Behold, I send you as sheep among wolves; be ye, therefore, prudent as serpents, and simple as doves.* He was consecrated, and his toils of apostleship in the episcopacy commenced, never to be interrupted for an hour, until death summoned him to his reward. Mark, My Brethren, I do not expect this assertion to be interpreted or received by you with grains of allowance. I pronounce it as a rigid truth, with fullest assurance of its accuracy, that not one

hour of the forty-two years which intervened between his accession to the prelacy and his final retirement from the scene of his labours, no—not one hour was alienated from God or the interests of his Church. There were hours of social intercourse, hours of necessary relaxation; there may have been now and then an hour sacrificed to the great virtue of condescension to the wishes of others. But these were not hours abstracted from the duties of his office; far from it, they were conducive largely to its best interests. They helped to renovate his sinking vigour; they contributed to prove how amiable true virtue is—to evince how the most soaring sanctity can descend to aid the weakness of ordinary mortality—to encourage the efforts of less perfect virtue—to show how the eagle can stoop to teach its young to fly. They were hours of which his great model, Francis of Sales, would be proud—hours which the serpent and the dove combined to typify—and hours of mortification withal—of that mortification so difficult, and oftentimes so painful to practice—that strives to temper the *parum* and the *nimis*—to avoid the excessive in all things. If he saw that his too quick retirement would inflict a little disappointment upon his clergy or other dear friends; or that his company, protracted for a few moments, would add to their happiness, he felt no scruple in lingering among them for a very short time and joining freely in their innocent amusements. But never was such compliance extended beyond the limits of most rigid moderation; and they, who observed him closely and knew him well, saw that he purchased the gratification of his children around him, at a sacrifice of more or less pain to himself. From such enjoyment he retired cheerful and refreshed, but never fatigued; and, if any portion of business remained to be transacted, it was attended to with energy and dispatch. Such were his hours of relaxation, brief and few; and, of the rest, all were devoted, without cessation

or interruption, to the cares, and toils, and duties of his charge. If I might presume, My Brethren, to express to you the result of my own observations of his industry, I would say that he was, beyond comparison, the most laborious man of business I ever chanced to meet, in any station whatever of life. His work was beginning ever, never to end, and nothing was omitted or even postponed. There was nothing heavy or quiescent about him. Meek and gentle as he was, he was to the last all life and energy. The quick and vigorous gait, with which he paced the streets, bespoke to your eye the man of full employment and vigorous activity, busied about concerns too momentous to be forgotten or deferred. A particle of his own numberless absorbing concerns he never allowed himself to overlook; and, yet, he found opportunity of devoting a large share of time and exertion to management of arduous and important affairs totally unconnected with the business of his own diocess. From the very opening of his episcopacy, his zeal and aptitude for business attracted the attention of the Holy See, and induced the authorities at Rome to solicit continually his opinions and co-operation in adjusting every critical matter that arose in the government of the Irish Church;[6] and in devising and carrying out measures for the welfare of the faith throughout the wide-extended foreign possessions of Great Britain. And, such was the uniform success that attended his interference on these occasions, that he was long counted among the prelates of the age, to whom religion was most indebted, not only for his saintly life and admirable care of his own flock, but for his services to the Church in its remotest provinces. In the holy city he was often spoken of under the designation of the *Great Bishop;* and, from every Pontiff, that sat on the throne of St. Peter during his protracted incumbancy, he received signal and repeated marks of honour and confidence. By the last

great Pope that ruled the church, the immortal GREGORY XVI., he was held in peculiar affection and respect. He never lost an opportunity of inquiring after the Archbishop's health, and long entertained an earnest wish of seeing and conversing with him in person. You are aware, My Brethren, that at the close of every tenth year from the date of their consecration, it is imperative on all the bishops of Western Europe to visit, in person, the holy city; unless they be permitted, for sufficient reasons, and by a special dispensation, to do so by deputy. On the last arrival but one of this period for our dear Archbishop, he wrote, imploring to be dispensed from this journey to Rome, in consideration of his advancing years, infirm health, and multiplied duties. GREGORY XVI. granted his petition unhesitatingly, but expressed, while he did so, the painful disappointment he felt at being obliged to relinquish the prospect, to which he had so long looked forward with delight, of seeing and embracing in person his beloved Archbishop of Dublin; adding, that in case circumstances would so improve as to permit the effort with safety, he trusted that his Grace would endeavour to make the long-wished-for visit. On receipt of this intimation, the Archbishop, of course, hesitated not an instant to repair to Rome, and was received there by all the ecclesiastical authorities, but especially by the Sovereign Pontiff, with the most flattering demonstrations of veneration and esteem. As I know, My Brethren, with what satisfaction you listen to every incident that redounds to the honour of our illustrious parent and pastor, I will venture to mention one or two instances of the fervour and extent to which the distinctions paid to his singular worth were carried, on occasion of this visit. On behalf of his beloved daughters in Christ—the good Sisters of Charity—he undertook to solicit, from the head of the Church, certain spiritual privileges, of such high import as to be very

seldom sought, and still more rarely granted.[7] The Pope graciously received the document embodying this supplication, as it is called, from the Archbishop; and, upon afterwards reading it over amongst his councillors, his observation was, "this is indeed a very extraordinary petition we have from the Archbishop of Dublin; however, it is a very extraordinary man who makes the request, and we must omit nothing in our power to gratify his wishes." The petition was acceded to. We may well question whether a like condescension would be practised towards any other prelate then in existence. In fine, when the period had arrived for his return to Ireland, and that his Grace repaired to the Pontifical Palace to take leave of his Holiness, and receive the apostolical benediction for the last time, all the previous indications which he had received of perfect confidence, respect, and affection were renewed. The Holy Father embraced him with the warmest effusions of fervour and tenderness, implored him to take the most exact care of his health on his way homeward, and concluded with this singular and most unusual privilege: "If," said his Holiness, "your Grace should have any communications to make to the Holy See, in the result of which you feel particular interest, it is Our wish that, instead of informing Us through the usual channels, you write directly and immediately to Ourself, and We shall see that all your suggestions be attended to."[8]

Such was the mode in which the vicars of Christ testified their appreciation of the invaluable services rendered by this holy man to the church, both in his own country and elsewhere. On his part, the love he bore the Chair of St. Peter was enthusiastic and paramount; his reverence for its merest suggestions deferential in the highest degree, and his submission to its decrees prompt, profound, unlimited, and unconditional.[9] From time to time he had to treat

largely with the Apostolic See on matters of highest public importance; and, at all such junctures, felt himself obligated, as he tendered his allegiance to the Great Pastor above, to explain and enforce his views with the utmost freedom, clearness, and amplitude to his Supreme Vicar on earth. As a consecrated prince of religion, and successor himself of the apostles, he closed not his eyes to the fact that he was an hereditary official adviser of the Sovereign Pontiff, and that he would be a traitor to the Eternal Chief in Heaven, and to his vicegerent in this world, should he fail to represent, while representation might be useful, or reason while reasoning was permitted, when consequences of mightiest import were involved. But zeal in him never outstripped moderation, or made him forget for one instant the deference which was due towards the tribunal before which he pleaded, or respect for those from whom he differed, or charity for all; and, once that the decrees of Peter were heard through the lips of his successor, no matter what extent of self-sacrifice the occasion demanded, nothing but the most child-like obedience was displayed.[10] All *that* the Holy See knew well, and knows; and applauded, and will long applaud his firmness, as much as his submission, his meekness, his moderation, his charity, and his faith. Many, and most signal, and most consoling intimations of their approval had he received from successive Pontiffs during his protracted episcopacy; but the last was the least expected, most welcome, most crowning testimony of all. Never had he made more trying sacrifices to deserve it, and never in this world were the sacrifices of a Christian bishop more gloriously repaid. The last communication he ever received from Rome—it was but a very few short weeks before death hurried him away from us—was a long and most affectionate letter direct from the reigning Pontiff himself, in which glowing admiration of his conduct and approval of his proceedings are con-

tained, together with strongest assurances of the continued love and confidence of the Holy See. Oh! if the clergy and people of this Archbishopric of Dublin wanted anything (as they do not) to enhance their boundless veneration and enthusiastic attachment to the chair of St. Peter, it would be found in this apostolic tribute to their dear departed pastor's long and well-tried deserts.[11]

Such were the incessant and absorbing labours in which this great servant of God was for ever engaged for the welfare of the church at home and abroad, and such the consummate prudence with which he conducted them to success. But, Beloved Brethren, there is a labour, and the world is filled with it, which is only a labour in vain. Presumptuous labour, toiling at what we are incompetent for—imprudent labour, busying us about what concerns us not—ostentatious labour, that looks to men for its recompense and not to God. And there is a prudence, which is but the prudence of the flesh. A subtle prudence, whose instruments are cunning and fraud—a pernicious prudence, whose ends are evil rather than good. In such labours Christ will take no share, and on such prudence no blessings from him will fall. But the prudence of Christ is the wisdom of God—open, straightforward, unsuspecting, undesigning—doing the works of God for the sake of God—with the instruments supplied by God, and in the manner ordained by God. Amiable as it is efficient—peaceful as it is pure—simple as it is strong. It is the prudence of God—it is the beneficence of God—it is but another name for the charity of God. It is what our Lord has typified under the combination of the serpent and the dove. How rich in the treasures of this supernatural wisdom did not our saintly Archbishop prove himself, and how beneficent in their distribution! The first element in the composition of this wisdom is dove-like simplicity of object and intention. And, accordingly, all that this holy man

did, he did for God, or for the beatification of the image of God. Nothing but the grandeur of such a motive, strongly conceived and powerfully stimulating, could have sustained him through the wearisome, interminable, hidden drudgery to which, as we have seen, he doomed his life—uncheered by the plaudits of publicity—unaided by the exhilarations of display. His habits were retiring to the last degree that discretion would permit. Never once, through the course of his prolonged public life, did he betray the smallest inclination to push himself into notoriety, but the contrary always. Innumerable times it was remarked with what dignity, and power, and effect he bore himself whenever he appeared before the public eye; and, just as often was it observed, that never did he solicit one moment of public attention, save alone when constrained to it by some overpowering necessity. And how quickly he withdrew himself again into his beloved privacy as soon as the occasion that drew him forth had passed! With dove-like singleness and simplicity he sought but only God—the world had neither claim nor attraction on him. When his unblemished life and high reputation for wisdom induced the authorities of the state to solicit his acceptance of the distinguished post of privy councillor, we remember the decision and promptitude with which he declined the offer.[12] We remember with what joy and pride we were filled at the appearance which he made before the senate of the empire, previous to the enactment of emancipation; when summoned, among other prelates and theologians of celebrity, to expound and account for the tenets and observances of our divine faith. We remember what laurels of fame—if he thought them worth wearing—he gathered among the nobles and senators of Britain at that renowned period—what extent, and depth, and accuracy of sacred learning he evinced in maintenance of these points; and what an apt, and lucid, and winning eloquence he

displayed in their elucidation. "Others" remarked the immortal Leader of the Irish people on that occasion—"others," said he, "amazed the parliament and the nation by their profound erudition—by their overwhelming eloquence—by their perfect acquaintance with all the social and moral intricacies of our strange condition—but for the good Archbishop of Dublin it was reserved to lead not only the intellects of his auditors captive, but their hearts also—showing up the dogmas of faith, not only as irrefragably true, but divinely amiable and beneficent." And yet, my brethren, when this not only holy prelate, but most erudite scholar and able man was interrogated on certain civil and political peculiarities of society in Ireland, he repeatedly alleged his inability to form any correct opinion on such matters, in consequence of the very little attention he ever had it in his power to bestow upon their consideration. As I have said, these contacts with the world were never sought for, nor counted among the pleasurable requirements of his station, nor pursued nor continued, one jot, beyond what necessity compelled. He blamed not those who deemed themselves well employed in ministering to our Lord as Martha did: but Mary's he deemed the safer and the better part—the one thing necessary, and enough for him.

While he thus disentangled himself to the utmost that prudence would sanction, from the perplexities of public life; he subjected himself to rules of conduct still more austere, if possible, in guarding against the embarrassments that spring from too sensitive an interest in the concerns of individuals. Innumerable as were his admirers, the circle of his intimate friends was limited in the extreme, and with the domestic concerns of even these few, he busied himself not. The ties of flesh and blood had but slight hold upon him, farther than warm reciprocation of the affection entertained for him, by the members of his admirable family, was involved.

Their earthly welfare was dear to him, but he made no efforts, not even the slightest, to promote it. "Unless you quit father and mother, and brother and sister, you cannot be my disciple." These words he interpreted for himself most literally, and, with unbending rigour and consistency, acted his whole life long up to his convictions. Opportunities, numerous and ample, for a long series of years, were open to him for the advancement to honour and emolument of his relatives and friends. One word said, one line written would have been, for many, the passport to station and opulence, but that word was never uttered—that sentence never penned—never—not even once—in the entire protracted course of his official life. He made it a law to himself, from the beginning, to guard against all such applications as he would against a pestilence. First, to save himself from the distractions that such things invariably create; and next, and principally, to uphold his independence as a prince of the church. He trembled to think how, if once he compromised himself by such a request, he might soon be solicited to repay the compliment by condescensions against which his conscience and his honour should revolt.[13] And yet, the base calumny has travelled far and near that he bowed himself a suppliant for such favours. Ah! My Brethren, well could he afford to rest content with a prayer to heaven for the pardon of his defamers. But, to-day, in presence of the assembled prelacy of the land, his flock and his clergy fling the vile imputation with scorn to the winds, and defy the wide world to produce the shadow of a proof in its support. He died, as every Christian Bishop should die, poor, and all but pennyless, without as much property in money or otherwise as would suffice to consign him decently to his grave; while in his will, as it has been well remarked, the name of his honoured family occurs but once, and that in the final signature of the deceased.

Another feature of the consummate heavenly prudence, which characterised his government of this great Archbishopric, was the quiet inoffensive manner in which all his proceedings were conducted. Thankful to heaven for the substance of good achieved, he readily dispensed with everything like display; and shrunk, with instinctive disapprobation, from whatever could excite uproar; or inflict, on no matter whom, the slightest pain. He accomplished his ends without provoking the bile of antagonism, and won back for religion the exercise of its rights, without exposing her to obloquy or harm. He secured the greatest attainable amount of good, with the least practical admixture of disadvantage—enriched the children of his household with the blessings that were their due; and, yet, true to the injunction of St. Paul, forfeited not the good opinion of those that were outside. What could not be obtained, save by the violence of a struggle (unless it was something too precious altogether to be relinquished) he preferred to dispense with, or to wait patiently until altered circumstances promised a chance of its quiet possession. Even abuses he suffered to remain, when he saw reason to dread that their suppression would but eventuate in aggravated scandal, or in new evils as dangerous as those of which he had to complain. He called to mind the admonition of the Prince of Wisdom—"Allow the tares and the good grain to spring up together, lest disturbing the one you root up the other likewise." He mourned over the misfortune, prayed incessantly for its extinction, watched the moment when it might be eradicated safely; and, until then, remained tolerant and tranquil. There were times, however, when lenity was no longer practicable—when despite of himself he had to exercise vigour and decision; and, even then, how anxious was he ever to find out the gentlest mode of doing a disagreeable thing—of tempering rigour with mildness—of

mingling a little sweetness in the bitter draught—of upholding as much as possible the delinquent's self-respect—of leaving open to him the amplest possible room for repentance—and of receiving him back, with open arms and tenderest words, at the first signal of improved purposes. To such lengths was this leniency sometimes carried as to excite not barely the surprise, but the open disapproval of wise and worthy observers. Their opinions he respected, nor was he used to reason points with them or vindicate himself. But he relied upon the maxim of his great model, St. Francis of Sales, that, as it is very hard to know the exact point where clemency should cease and severity begin, 'tis better have to account with a being of infinite mercy for too much mildness than too much rigour. And mildness he was indeed, and mercy itself! A harsh sentence never did he pronounce without faltering in its utterance; nor inflict a pang, however merited, without becoming a sufferer himself.

While with his own immediate flock his demeanour was thus patient and conciliating, with our separated brethren these tendencies were carried to the very utmost imaginable lengths. In all his intercourse with sectarians, blandness and condescension dictated his every word, mingled in every act and every movement. His considerate charity made large allowances for the most outrageous excesses of feeling and conduct. He remembered with pity the misfortunes of their condition—the difficulties with which truth had to contend in their souls—the prejudices of birth, of education, of associations, of worldly interests, that distorted the beauty of the doctrines of salvation to their eyes, and rendered the approaches to the fold of Christ for them a task so arduous; and all he could do to loosen the hold of these furies of the soul upon their victims he tried by kindness and gentleness to effect; and always with some, and often

with signal success. In his sermons he rarely selected topics of controversy for the subject of his instructions; but, when he did, the arguments of truth were conducted with such clearness and cogency, while every semblance of a bitter zeal—every appearance of a desire to triumph—every reciprocation of taunt or obloquy—every allusion to injuries inflicted were so cautiously shunned, that, unknown to, or in despite of themselves, the darkest were enlightened, the most obstinate softened, and a train of conversions produced. He did not undervalue the advantages of eloquence or dialectics—far from it. But infinitely more requisite than either he deemed the art of healing wounded feelings—of soothing angry passions—of disarming prejudices—of annulling hatred amongst brethren, and of enkindling love. The field of argument, he justly thought, is, and has been for ages, all our own—the evidences of Catholicity at all times accessible and never more so than now; but men are obdurate, withal, and unconvinced, because their feelings are still rankling and their affections soured. To counteract the fatal ascendancy, which, to the incalculable injury of truth, the angry passions thus exercise over the Protestant mind, all the forbearance and charity of his soul were employed. Every sacrifice that his meek and forgiving spirit could make was adopted—exery expedient that his clear judgment, and long experience, and knowledge, and pity for human weakness could devise, were set in motion; every kindness—every condescension—every courtesy which his benevolent heart could prompt, and his refined and polished manners wield so potently, were lavished on this important and with him ever favourite project of disenthraling the Protestant mind from the bondage of prejudice and asperity. Long, and unfailing, and consistent was the effort, for it was the labour of love; and the success rare and remarkable. Amongst the means employed by Providence in latter years

to soften the rancours of religious animosity, the career of this great Prelate was most prominent. The necessities of his position brought him into constant communication with men of other creeds, whose opinions operated largely on the public mind for evil or for good, and whose opportunities of correcting false impressions, with regard to Catholic principles and Catholic ecclesiastics, were few and insufficient. The intercourse of the Archbishop with such men was to the last degree salutary. It effected more in a few minutes to rectify misconceptions than the observation or inquiries of years would otherwise accomplish. It was impossible to witness the combination of exalted qualities that shone resplendent in his person, without a feeling of admiration for the individual; and, ere long, of respect for the office he administered; and, finally, of the society to which he belonged. His moderation—his suavity—his courteous bearing—his unaffected sincerity—his unselfish nature—his able views and most practical character, all combined to operate as a powerful and salutary charm in his favour, and in favour of the cause which he maintained, and of the persons whom he represented. They saw the accomplished scholar—the consummate gentleman—the expert and experienced man of business—the dignified ecclesiastic, and yet the meek and unpresuming Christian blending together and brightening before them, as an iris of the sky; and instinctively they asked themselves, can this be a chief of the religion which we have learned to regard as a system of wiles and wickedness—of craft and credulity—of blasphemy and treason? They asked, and asking blushed to suspect themselves dupes of slander, and became thenceforward—some the mitigated opponents of Catholicity, and some its fast and firm friends.

These were the victories of his meekness and moderation—the favourite weapons of his warfare, and the most usually tried but by no means to the exclusion of rougher instru-

ments, whenever occasion called for the employment of such. Very inadequate would be our estimate of the powers with which God endowed him, and of his devotedness, heart and soul, to the cause he served—and very limited our acquaintance with his history, which was in chief part the history of ecclesiastical Ireland in his day, did we allow ourselves to suppose that Daniel Murray knew not how to mingle in ruder conflicts fearlessly, whenever the imperilled honour or independence of Christ's empire left no other alternative than open hostilities and battle to the death. And, My Lords! if you can proudly lift your heads, circled with unsullied honours, round his cenotaph to-day—if the diadem of St. Patrick, and of every other sainted hierarch whom you represent, are as radiant of pure and primitive lustre now, as when they were first handed on to the glorious succession, through which they have arrived to you—Oh! if the holy men that wore them, from generation to generation, can look down exultantly from heaven at this hour, and see their mitres unstained by the venality and treason of latter ages—if our plundered race can boast that one gem at least of Ireland's regalia (and that the most precious of them all) they have never lost—the right of their prelates' accession to the thrones they occupy, untrammelled by the intrigues of political depravity—untainted by the poison of courtly corruption; if the long-dreaded and ever hateful name of VETO alarm or disgust us no more—if the poorest nation, we be still the freest church in wide spread Christendom; forget not, My Lords—I know you do not forget—how much of that proud boast is due to the labours of your great brother that is gone. Forget not—never let the Irish Church forget—the toils, painful and protracted, borne by him with joy, to shield her from misfortune, more direful, had it come, than all the other wrongs and sorrows of the past—the feelings he sacrificed, the friendships he resigned, the tender and venerated

ties he all but ruptured, the lengthened journeys he accomplished to and from the Holy City, when such journeys were no pastime—the dauntless stand he took against the troop of maligners, whom he found congregated in the Christian capital, plying every art of knavery and falsehood to deceive the connsels of the Church, and cheat its authorities into compliance with their nefarious designs—the captivating eloquence with which he depicted before the Holy Pontiff the sufferings of his country for the faith, and pleaded on his knees protection for her invaded rights, till tears came streaming down the cheeks of the Venerable Confessor, Pius VII., and until his companion Prelate, the late venerable Bishop of Cork, felt himself, as he expressed it, lost in a transport of amazement and delight. Nor was it in Rome only that he bearded the creatures of corruption, and exposed and discomfited their wiles. He hastened back to Dublin only to renew the battle here and complete their overthrow—by one bold heroic stroke shattered the strength of vetoism, and annulled its hopes for ever. The people, the priesthood, and the prelacy of Ireland, with combined unmistakable emphasis, over and over had declared, that, in the selection, or approval, or appointment of Catholic Bishops in Ireland, directly or indirectly, no human authority should have share or influence, save those only whom the sacred canons directed and enjoined—that not the instantaneous restoration of all that for ages they had been rifled of would induce them to entrust to prince or parliament the smallest right of interference with concerns so momentous, and that in maintenance of such their determination, they were prepared to surrender their liberties and their lives. But there were little cliques of men, up and down through the land, to whom the solemnity of such resolves furnished only materials for scorn and ridicule—men bent upon accomplishing their own selfish ends—the dishonour and remonstrances of religion

and country notwithstanding. And these men and their schemes your illustrious brother, my Lords, by one brave, bold effort, crushed effectually, and for ever. He saw that they were men with whom no measures were any longer to be kept—men of unscrupulous purposes—of unhallowed views, whose perverseness kept religion in danger, society in uproar: men to be stripped of all pretensions—to be denounced; and he denounced them intrepidly, and on occasion the most awful—and with thrilling solemnity. On the anniversary of Christ's crucifixion, amid the congregated multitudes that thronged to hear the history of their Redeemer's sufferings, and weep and bend before His bleeding image—when their sensibilities were moved as only that illustrious brother, My Lords, knew how to move them, he denounced these men as surpassing the very Jews in cruelty; for the Hebrew persecutors but heaped their fetters, he said, on *the Saviour's real body, while these, his modern persecutors, seeking to enslave his Church, chained and degraded his mystical, and ever to him, dearer body!* And to prove the full deliberation with which he uttered this stunning sentence, and to obtain for his words the widest possible extent of publicity, and to silence every doubt as to the precise words he used, or as to the exact meaning they were intended to bear, he hastened from the pulpit to furnish the public journals with an authentic report of the sentiments he had expressed. The happy consequences were decisive and instantaneous. Men's eyes were more completely opened—they shuddered more than ever at the contemplated enormity—the Archbishop's proverbial moderation was guarantee that something terrible indeed was impending, or he never would have spoken as he did—the public became more than ever bent upon exterminating the monster of vetoism from amongst them—its adherents were rendered daily more and more timid in their attempts, more

divided in their councils; the government of the day beheld the hopelessness of snatching from the people the prize on which they had calculated; and this hydra, which for long years had alarmed the family of God with apprehensions of approaching disaster, was beaten to the earth; never after to raise its head, save in fitful and impotent efforts—like the spasms of a dying criminal, hideous to behold, but otherwise innoxious.[14]

These instances of decision and intrepidity belonged, 'tis true, to the earlier years of his episcopacy; and the men have passed, or are fast passing away, that witnessed them. But have not his latter days borne testimony that the same heroic spirit abided with him to the last, prepared to manifest itself at any hour that occasion called for its exhibition? When, of late, in their fit of impotent jealousy, politicians essayed to question the authority of the successor of St. Peter, and to impede its exercise, was not he the very foremost to stand forward and vindicate the insulted honour of religion, and, at the head of his multitudinous clergy, felicitate a prince of the church on the honours he had so nobly earned, and welcome him to his place of destination, and console and fortify him against the ribald sneers and empty menaces of his enemies?[15] And, later still, when the fiend of intolerance was evoked once more from the pit to which we vainly flattered ourselves it had been consigned for ever—when, to the amazement of mankind, the nineteenth century proved itself as base, as blasphemous, and as persecuting as any period of the sixteenth or seventeenth, was not Archbishop Daniel Murray again the very first to appeal aloud against projected, most unmerited wrong, and fling back their "insulting mockeries" with scorn?[16]

Much as has been said, there was one other feature so remarkable in his character, and so singularly edifying as not to be passed by without manifest injury to his sanctified

fame—it is the spirit of mortification with which he was so deeply imbued. He was amongst the most mortified of living men. Under the simplest external appearances, habits of the most severe self-abnegation lay concealed. I call his external appearances simple, and such they were in the strictest sense, but not ordinary—they were the very reverse of ordinary; nay, they were most extraordinary. I am sure he never conversed for five minutes with any man, without impressing him strongly with admiration and respect, and, perhaps, with no slight degree of awe. He was condescension itself in all his intercourse, and gay even at proper moments; but never for a second did he forget himself, or slip into the smallest error. Every one might make free with him, but his most intimate friend never could forget that he was speaking to a Bishop. If ever ecclesiastic realised the transcendantly beautiful description, left to us by the Fathers of the Council of Trent, of what a pious clergyman should exhibit in his outward form and deportment, it was Archbishop Murray. "*Decet clericos, in sortem Domini vocatos, vitam moresque suos omnes componere, ut habitu, gestu, incessu, sermone, aliisque rebus omnibus, nil nisi grave, moderatum, ac religione plenum, præ se ferant.*" He was, indeed, to the eye of man as well as of God, a picture of clerical perfection to gaze upon and be fascinated. And yet, My Brethren, under these outward manifestations, so impressive, although so unpretending, there dwelt, as I have said, a mortification, more destructive of self and of selfishness, than the disciplines and hair shirts and vigils of sternest ascetics. To the common observer he ate, and drank, and conversed, and amused himself as other men; but to those who had the opportunity, and who used it, of scrutinising his life more narrowly, there was revealed a system of secret self-crucifixion that tarried with him perpetually, and accompanied him everywhere. Naturally of a

hot, and impetuous, and, perhaps, imperious temperament; like the holy Bishop of Geneva, he reduced himself, by incessant vigilance and rigorous self-restraint, to be a miracle of meekness. Although a marvel of punctuality, he never appeared hurried, nor excited, nor impatient. In nothing was he the slave of whim, nor the victim of impulse. No injury could rouse to a word, much less to an act of resentment—no insult ever met with a return. He strove to think the best of all men, and to put on all their actions the most favourable interpretation. He ate and drank more from duty than for satisfaction; the plainest food he invariably selected, and of that but a scanty share. Seated, as he often was, at banquets of costliest materials and preparation, a very few pence would have purchased his share of the repast. We have an apostle's authority for it, that he is a perfect man who knows how to restrain his tongue. And according to this standard of sanctity, what a high place must not our great Pastor have obtained for himself among the servants of God? For, if he was eminent for one virtue more than another, it was for the care with which he weighed every sentence he uttered, and abstained from every word that could occasion the shadow of disedification, or inflict the slightest wound upon the feelings of another. A harsh sentence he was never heard to express against the most violent of his impugners, nor a word in praise of himself or of his own acts. *Fuge jactantiam* was an admonition of St. Paul; and, as if it had been directed individually to himself, he abstained scrupulously, all his life through, from allusion to any of those numerous undertakings of his, which Providence had so singularly prospered. After his most exhausting fatigues there never dropt from him a syllable—not to say of complaint—not to say of impatience, but not even of acknowledgment that he felt exhausted or weary. And all this sleepless watchfulness—all this external de-

corum—all this life-long battle against self—arose and were upheld by his eagerness to shun everything that could wound in the smallest degree the dove-like simplicity with which he sought, in his outward life, the edification of his fellow-creatures—in his inward watchfulness the purification of his own heart—in all things the glory of the Heavenly Master whom he served. This was his single object, his sole aim—prudent as the serpent, simple as the dove.

And now, My Brethren, we will say a few words on the specific means which he adopted to supply the numerous wants under which religion laboured, and to remove the evils that impeded its development in the souls of his flock, upon assuming the reins of authority in this great metropolis and wide extended archbishopric. The first great remedy which he seems to have applied was the constant and powerful enunciation of the word of God. Heaven had gifted him with rarest aptitudes for wielding this grand instrument of salvation, and he employed them accordingly. While the vigour of his constitution and other circumstances permitted, he preached constantly in his church; reaping such a harvest of glory for his Master as compensates the efforts of only an apostle. It was a thing to bless God for during one's days on earth, to have enjoyed the privilege of listening, even now and then, to these noble effusions of truest Christian eloquence. His mere appearance in the pulpit was a sermon in itself, for he was the very image of gracefulness and dignity sanctified; and, before a sentence was uttered, the multitude around him were hushed into silence, and veneration, and awe. Sinners were known to burst into floods of compunction at merely beholding his angelic form ere he commenced to speak; and converted Protestants have declared, that they felt themselves changed into perfectly different beings the instant their eyes lighted on him in the pulpit. And, when his voice was heard, what

a holy magic, what glimpses of the high and heavenly things of religion glanced upon the soul! its benign doctrines, how transporting—its promises, how elevating—its very reproofs, how redolent of tenderness and love!—and yet, the stream of words that came flowing softly from his tongue, as transparent as crystal, as clear as light! The scholar was instructed by his learning, the man of taste was captivated by his grace and dignity, and yet, the poorest of the poor of Christ understood and felt every sentence he pronounced. All listened and gazed, as if spell-bound—as if some ancient father of the Church—an Ambrose, or a Bazil, or a Nazienzen had re-appeared on earth; or an angel, straight from Paradise, were addressing them. You will easily conjecture, My Brethren, the prodigious effects for good that followed a series of such addresses, kept up through a long succession of years—the numbers, unnumbered, of sectarians brought back to the fold, of prodigals to their Father's house—the general purification of Catholic morals—the fortification of Catholic principles—the elevation of Catholic sentiment—the increased fervour of Catholic piety; and, what he deemed the touchstone of all substantial good, and without which all else seemed to him of little value, the augmented frequentation of the holy sacraments.[17]

What he thus endeavoured so strenuously to accomplish by his own exertions as a preacher, he tried by every means within his reach to engage his reverend co-operators in the vineyard to promote by adoption of a similar course. From the unexampled calamities that had overtaken religion in these countries—from local abuses, that when once introduced it is so difficult to eradicate—from the scanty numbers and overpowering calls upon the priesthood, the announcement of the sacred word in the city, and still more in the rural portions of the diocess, had become rarer, unfortunately,

and less efficient than the sacred canons would have permitted in less afflicted portions of the Church; and the good Archbishop exerted himself unremittingly, and in his own quiet but effective way, to introduce a renovation of ancient and more rigorous discipline in this regard; and we have but to look around us to discover the harvest of benediction with which his efforts in this respect have been crowned. In every remotest, obscurest corner of the diocess, from its centre here, whence I have the honour of addressing you, to its uttermost boundaries, the evangelical voice is heard regularly and faithfully announcing the tidings of salvation, reproving sin wherever and in whatever shape it shows itself, and encouraging the works of godliness and truth.

Worthy coadjutors in this two-fold project of primest importance, the inculcation of the word of God and the frequentation of the holy sacraments, he gladly welcomed around him from whatever quarter they presented themselves. In conjunction with his great predecessor, he was the first in this kingdom to welcome back the persecuted Fathers of the Society of Jesus, long years before the Holy See had formally annulled the sentence of banishment against them; and, through the whole course of his administration, sought every means of promoting their welfare, and of enhancing their efficiency. If, by this course of benignity, he secured no other benefits to his flock than what followed from the apostolic labours of his endeared friend and enthusiatic admirer, the venerable and never-to-be-forgotten Father Peter Kenny, he would have entitled himself to our undying love and gratitude. But he achieved that, and much more, by his paternal kindness to these good fathers—much more, on which, speaking from this place, it would be but an empty effort in me to dilate.[18]

There was one great enterprise, however, and that the very nearest to his heart, in which he engaged for the sanc-

tification of his people, and in the prosecution of which he lived to find the sons of St. Ignatius his strenuous co-operators—I mean the Christian education of youth. For one, who, like him, calculated all his more stringent obligations with such stern severity, it might not be easy, perhaps, to determine which of them he regarded as first in importance. Yet, judging from the uniform ardour with which he aimed at this momentous object, we might safely assert that he deemed it scarcely second to any other duty of his station. In an endless variety of ways, and with sustained consistency of purpose, from the opening of his episcopacy to its close, he wrought, he strove, he prayed perpetually for its attainment. Nor need I fear to add, that, 'tis likely, there could not be found in the whole catalogue of his cotemporary bishops, in the entire Christian prelacy, one other whom Providence enabled to achieve so much within his diocess for this great end. His first grand effort in this direction was the introduction into Dublin of the Christian Brothers. Immediately subsequent to his consecration, he succeeded, with a world of pains, in establishing a few communities of these most intelligent and most devoted religious men in the city; in whose schools 1500 boys, in succession, have been for now more than forty years reaping all the advantages of a most Christian literary education. But, it is not barely the advantages gained immediately within the precincts of their own schools, of which he made these pious men the instruments. Their admirable system of teaching became a model for imitation in the city and throughout the diocess. A higher type of excellence in training the humbler classes was presented to the public eye. Aspirations for improvement were soon felt every where, and a foundation auspiciously laid for the noble educational structure, that now shelters thousands upon thousands beyond calculation, of the children of the poor throughout

the diocess of Dublin, from the immoralities of ill-designed and ill-conducted schools, and from the wiles and violences of conspirators against the faith and the repose of the people.[19] Before I proceed in prosecution of this part of my subject, allow me to premise a few striking and most interesting particulars.

One of the least ambiguous tokens of the flourishing condition of religion in a country is that presented by the numbers of those, who, shocked at the degeneracies of the world, fly to hide themselves from its dangers within those holy solitudes, where primitive fervour, and primitive simplicity and charity still find a home. And, calculating by this standard the merits earned by our illustrious father in God, oh! with what assurance may we not be filled, that his rank in glory is bright amongst the brightest of those that ruled the flock of Christ in his day? He found, at his accession to the prelacy, but one strictly regular community of females consecrated to God—he has left to his successors an additional TWENTY-NINE!—in all, thirty communities of holy women, each convent of them containing a numerous sisterhood, living, moving, breathing, day and night, for God and God only. Thirty communities animated, every one of them, with the perfection of their primitive fervour; many of them rivaling in the intensity of their zeal to minister to the wants, temporal and spiritual, of their fellow-Christians—rivaling the most renowned aggregations of pious females that ever shed lustre on the Church, in any land; and many others, in their total seclusion from this world and its poor concerns, and, in their anticipated identification of themselves with the society and practices of the bright world for which they are bound, equalling the austerities and self crucifixions of the Clares, and Catherines, and Teresas of the past. Whose only fault, if any fault they have, would seem to consist in the excess

of heroism with which they follow in the bleeding footsteps of their royal guide to Calvary. Of these religious orders he was the founder of TWO, and he was what I may term the second founder of nearly all the rest. At the period of his consecration there were two or three small female communities of the more ancient institutes, but which scarcely could be called regular—scanty in numbers, languishing in condition—barely alive. As if by miracle—and a very unusual miracle—under his care they resumed a new life, new health, new activity. He blessed them, and the dews of heaven fell upon the withering tree, and it shot forth fresh and vigorous branches—fresh and beautiful foliage—fresh and most precious and most abundant fruit.

It is, however, for those new institutions, of which he was himself the founder and spiritual parent, that posterity, as well as his own times, will chiefly bless his memory. The Sisters of Charity! Ah! my brethren, need I proceed? In pronouncing that bare appellation, have I not condensed a noblest eulogium? Founder of the Sisters of Charity!—there is a title to a crown of righteousness which the brightest denizens above might ambition to wear! On the morning of his elevation to the episcopate, at the altar's foot he plighted his vow to heaven that he would cherish and protect the poor! Has he kept his promise? Oh! ye thousands that encompass him round, we trust, in glory, at this hour, and who, but for his Sisters of Charity, never in all human likelihood would have met him there, look down and testify whether or not he has kept his vow of love for the poor! Ye houseless whom they cherished—ye starvlings whom they fed—ye ignorant whom they enlightened, in every fœtid cellar—on every tottering garret—through every loathsome alley of this metropolis of woe—rise up and say how Archbishop Daniel Murray has loved and guarded his poor!

And the opulent and the high-born, as well as the poor of Christ, will proclaim their testimony of how his embracing charity sought and encircled them likewise. He knew—no one knew better—the influence omnipotent for good, which the highly educated, highly Christian lady can command. He saw how the grossnesses that so often disfigure—the vices that so often disgrace the upper ranks of life, shrink away abashed and overawed before such influence. He saw how virtue the most brilliant, piety the most heroic, have often shed their light round the steps of such a woman in every path she trod—how that some of the highest names on the roll of the beatified have earned for themselves the honours of sanctity in the various common but most momentous relations of mother, and sister, and wife. He counted what glorious facilities for establishing the empire of Christ in souls but too often the declared rebels to his will such a woman would possess, and possessing would exercise; and he agitated his soul to obtain the means of rearing many such women to embellish, and to purify, and to sanctify his flock; and God listened to the yearnings of his heart and bestowed upon him his wish. Ladies of high rank and ample fortunes, and rare endowments, and most cultivated minds, presented themselves before him, ready to quit all things for Christ, to do all things for the realization of their Bishop's long contemplated holy design. The Order of Loretto was established, and that train of benediction commenced which has filled not Dublin merely, but the whole land and many lands, with the accomplishments of education and the fragrance of piety combined.

It was, in a chief degree, by the gradual and silent but unceasing workings of these two institutes upon the public mind and public feeling, that he promised himself, under the protection of Heaven, to counteract the dissolute tendencies of the age amongst his people, and win back the

multitudes to admiration and love of Catholic principles, and to willing, practical observance of the ordinances which these principles enjoin. And to render their usefulness still more extensive and efficacious, in addition to the several other works of temporal and spiritual mercy to which they bound themselves, he made it obligatory upon them to take a most active part in education of the poor children of their own sex. Nor was it alone upon the two new institutes founded by himself that he imposed such duty, but upon every one of the thirty female communities, no matter how denominated, that now adorn his portion of the vineyard of God. And, if we add to these the establishments conducted by ecclesiastics and communities of religious men for the education of boys, we shall find that there are not fewer than forty religious institutions within the walls of this metropolis, or its immediate vicinity, embarked in the glorious enterprise of educating the young; and perhaps eight thousand children imbibing daily the benefits of such instruction. What marvel that the people are instructed unto salvation—that works of justification so largely abound?

We must not, however, My Brethren, close our eyes to the fact, that, signal as the benefits assuredly are which every day accrue to religion and to society from such a multitude so educated, even forty communities, no matter how zealously prosecuting the noble enterprise, is but a very inadequate provision, after all, for the myriads of children that swarm, in every direction, through such a city and such a diocess as ours. The good Archbishop saw this—saw what troops of interesting little creatures were still left a prey to the danger of sacrificing their innocence in schools of the old stamp—seminaries of vice rather than of learning—or of forfeiting their faith among the sectarians that hourly lay in wait to entrap them. He saw no human likelihood of evading this twofold threatening evil by any resources that he or

his clergy could command; and he, therefore, gladly accepted the opportunity presented to him by the authorities of the state, of superior education for his poor children, on terms that, by due vigilance, might be rendered perfectly innoxious. He was far from regarding this system as unobjectionable—far from imagining that it contained not elements of danger—far from deeming it such as a Catholic government would be justified in establishing, or a Catholic people justified in acceding to where a better might be obtained—but, under existing circumstances, it seemed to him the best that could be hoped for; the evils it threatened avoidable, and the benefits it promised of incalculable amount. The day of judgment alone will reveal to the world the anguish heaped on his head by his patronage of this system. The Holy See, however, after maturest deliberation, permitted him, and such other prelates as thought with him, to take advantage of the proffered benefits, and he and his clergy availed themselves of it with avidity and entire success. How it may have worked elsewhere I pretend not to know. But within his own jurisdiction it has been prolific of unmixed good: the mission of an insidious illegitimate proselytism has been frustrated—its base bribes scorned—its deadly caresses repelled—pure and useful instruction has been imparted abundantly to our young myriad population. In every district of the diocess its schools have been established, and, after a trial of nearly twenty years, a single instance is not known of harm inflicted by it on the faith, on the morals, on the manners of the children frequenting them. Thanks be to God a thousand times for these blessings! and, next to God, thanks to the wisdom and tireless exertions of his holy servant, who, through the troubles of many years, toiled his way to this happy result.

But of all the other auspicious stratagems which he devised and carried out for the reformation and sanctification

of his people, there was one upon which, from the earliest hours of his episcopacy, his heart was longingly, lovingly set—the introduction amongst us of the far-famed and never-to-be-sufficiently applauded apostles of the poor, the Rev. Fathers Missionaries of St. Vincent of Paul. By the establishment of the Sisters of Charity within the city and its suburbs, he had enriched his flock by the services of one leading band of the army of apostles, bestowed upon the church by that wondrous man; and the benefits which their efforts had called down upon those to whom their aid had been directed, redoubled his anxiety to enlist amongst us the other, and, if possible, still more renowned and important division of those soldiers of the cross, in the same glorious cause. Our Lord, however, tested his zeal most rigorously, before he acceded to his prayers; but when the boon at length arrived, it came fraught with such a weight of glory and joy as compensated, a thousand fold, all the protracted agonies of expectancy. For full twenty years and upwards he awaited, in vain, for fitting instruments to commence this favourite enterprise; but the Consoler sent them at last, and that series began of victories over sin, that utterly confounded every previous calculation of the anticipated good, overwhelming the friends of God with amazement, and edification, and delight; and equalling, we may fearlessly conjecture, in number, and singularity, and permanence of conversions effected, the most successful missions conducted even by St. Vincent himself, or the most celebrated of his companions. It is told in the history of this great saint, that, amongst those who, after his death, solicited the Holy See for his canonization there was an Irish Bishop in whose diocess some missioners of the saint had laboured with their accustomed zeal and fruit, and who declared that, had St. Vincent done nothing more during his life to merit the honours of the altar, save what he had accomplished by these

good priests amongst his poor flock, it ought, in his opinion, be deemed quite sufficient title to that glorious distinction. In our day we have seen these wonders revived; and might we not say, with the good prelate alluded to, that, if our illustrious Archbishop could show no other claims upon the undying love and veneration of his children, than the fact of having established this invaluable congregation of apostles amongst us, that alone ought to suffice?

After the establishment of the Congregation of the Mission in Dublin, and as its sequel, came, first that prodigy, I may well call it, of national faith and apostolic enterprise, the College of All Hallows. It may be questioned whether the page of Christian history presents another phenomenon of the same kind. It more than realises the nearly incredible narratives of feats accomplished by our race for religion at home, and far off, in Ireland's elder and holier day. It evinces the subsisting glorious tendencies of our people, and proves the realities of the past by the marvels of the present—shows what Christian Ireland has done in ages past, by pointing to what she is doing under our eyes.—The College of All Hallows—the rallying point at which a troop of young apostles have hurried together, in readiness to start away again, in divergence with every wind of heaven, carrying tidings of salvation to the world's ends. One hundred young heroes or more girt for the same warfare, ready for the same combats, anxious for the same end as the first glorious twelve! And this the work of a day! Can any one of the noble lands, whose names are most entwined with the apostolate of latter ages, show anything like this! Beautiful France, or sunny Italy, or chivalrous Spain! It is but just born, and it equals already in dimensions—has gathered as many inmates under its wings, as the renowned college for the same holy objects in the centre of Eternal Rome, after two hundred years! Many smiled at the undertaking, when it com-

menced, as at a day-dream—a splendid phantasy. Whence, said they, will applicants come for such a project—where will funds be discovered to maintain them? Ireland has reared the college, filled it with students, and maintains, and will maintain them! Nor has it reached its greatness. Some at first blamed the undertaking as a delusion, but more confiding spirits predicted that it would out-number Maynooth, and rival it in learning, and equal it in piety. The prophecy will be realised. I implore you, My Lords—pardon this prolixity upon the College of All Hallows, if indeed I chance to have miscalculated, that, as well as myself, Your Lordships would gladly linger upon recollections of the last great effort of your Illustrious Brother, for the glory and extension of the fold of Christ. It has prospered, My Lords, like so many other magnificent attempts to advance the welfare of the church, on which his blessings fell. With his characteristic promptitude to countenance every generous scheme for God's honour, he hearkened to the bold speculations of the ardent young ecclesiastic, whose energetic piety conceived the idea of founding upon a vast scale, a college for the foreign missions in Dublin. He applauded—he encouraged the splendid design by his counsel, by his patronage—by his purse. He recommended its cause to the protection of the Holy See and of your Lordships—he witnessed its onward course with delight, and survived to behold its triumphant success. And you, young soldiers of the Cross, whom I see around, on whose fidelity to the cause which you have embraced, so much of its future glory depends—in whatever land, near or far away, your destinies in its service may be cast, fail not to cherish the memory of the great and saintly man, to whose zeal you are so largely indebted for the opportunities you enjoy of edifying the church of God—of enlarging its limits—of consolidating its strength. Remember, that in the very years when famine, and plague, and woes without

a name desolated the land, under his blessing and protection you found a home to prepare yourselves to conquer in the confliet on which you are bent. Show that you have profited by the pains he took to make you ornaments in the house of God, imitate his virtues and pray for his repose.

Hours, my brethren, would not suffice for detail of the other great good works of his episcopal course—works, in the origin of which he took part, assisted their development and witnessed their success. In conjunction with the College of Foreign Missions, I might point your attention to the splendid offshot of the Society for the Propagation of the Faith, which has for now so many years flourished in our soil, first planted here by his auspicious hand—a work which has astounded mankind by the mines of benevolence which it discovered in the Irish Catholic heart, proving the poorest civilized population on the earth to be—their means considered—the richest in charity. I might remind you how, in Dublin, of late years, and under his active aid and encouragement, has grown up that other singular evidence of the wide-spread diffusion of faith and charity amongst us, even in places where it was least suspected to exist—superseding the frivolities of youth—neutralizing the selfishnesses of maturer life—thrilling the insensibilities of age—I allude to the lay Society of St. Vincent of Paul. But I must desist; one other observation and I shall have done—namely, that I cannot at this moment call to mind any one great religious project of general interest and diffusive character achieved in Ireland during the last half century, that did not originate under his auspices, flourish within his jurisdiction, and share his counsel, his bounty, and his patronage.

I may be told that the honour and the merit of all this belong not exclusively to him—that crowds of zealous co-operators claim share in the applause. Nothing more true than this, My Brethren, and nothing more eulogistic of our

illustrious Bishop withal. For what more redounding to a great man's fame than that he knew how to attract around him troops of able and ready coadjutors in his wise and benignant purposes? The subaltern wears his honours without prejudice to the higher claims of the chief, who upholds the discipline of the army and martials it for battle. But the commander shares in the glory of all, for he moves in every foot and strikes in every arm! Our Blessed Master himself had his chosen co-operators, and rejoiced in their merits, and thanked his Father for the gifts with which he had enriched them. No more exalted praise, then, can the most saintly Bishop obtain, than the praise of having reared up a clergy zealous to join him in his labours and to imitate his virtues. Trust me, My Brethren, it is only a great saint can do it. And well has he that is gone entitled himself to that glorious appellation by the numbers whom he has left behind, perpetuators of the good he realized—heirs of his virtues. Under his own eye they had grown up all—he was the oldest ecclesiastic by many years in his diocess—they were modelled all according to his standard. His mild but watchful regards were fixed for ever on them, and he stood for ever before them, an example of all Christian, and, especially, of all clerical perfection. He respected them, every one, as the accredited sharers in his authority, partakers of his power; and he loved them all with paternal tenderness, and guarded them with a fathers' care. No wonder that his bright virtues fixed their attention, commanded their admiration, powerfully swayed their hearts. No wonder that, like him, they showed themselves not only devoted to their duties, but to their duties alone—that, like him, they shrunk from the public gaze, and hid themselves from the world "with Christ in God." To stimulate their aspirations, after the perfection of their holy calling, he left nothing undone. In conjunction with his

illustrious suffragan prelates, he deliberated maturely upon the regulations best adapted, under the circumstances of the day, to promote the welfare of the faith, particularly as regards the virtues of the clerical life; and, as the result of their united labours, he presented his priests, in the memorable Synod of Maynooth,[20] with that noble code of diocesan laws which will remain for ever a monument of their enlightened piety, discretion, and zeal. He established amongst them the practice of annual retreat from the world, during several successive days, to commune more closely with God, to look more narrowly into their own hearts—to scrutinize the habits, the motives, the tendencies of their lives—to examine what they had done or left undone—to eliminate from their conduct all that could diminish their efficiency, and return to their people warm with their primitive fervour, strong in their primitive holiness. Ah! Venerable Fathers, we shall meet him no more, this institutor of our retreats, joining us, as for thirty-four years he never once failed to do, during these delicious hours of exclusive intercourse with Heaven. Our eyes shall gaze no more with edification upon him, arrived at the years of ordinary decrepitude, yet surpassing the youngest of us in the elasticity of mind and frame with which his fervour inspired him to go, daily, through every most trying and every minutest detail of these sacred exercises—the first at the earliest duties of the morning, nor satisfied till he had accompanied us through our latest prayers and meditations at night: his whole demeanour a moving exhortation—a model and a stimulus to every Christian, and every clerical perfection. What surprise that a clergy thus disciplined, thus instructed by word and work, should abound with spirits worthy to co-operate with such a Bishop—to carry out his holy intentions to their fullest development—to make his life and manners the model of their own—to imitate his

mildness, his moderation, his unselfishness, his mortified spirit, his sustained unvarying abandonment of himself to the nameless daily claims of duty. What wonder that such a clergy should deem it an honour and a privilege—should reckon it among the principal blessings of their call to the priesthood—to have been fashioned to its service by the wisdom and the virtues of such a Bishop—virtues that might have entitled him but for his humility, to address to his clergy the admonition of St. Paul, "*Be ye imitators of me, as I am of Christ,*" and dying he might have lifted his hands and eyes in thanksgiving to his Heavenly Master to find that the admonition had been listened to, obeyed, and acted on. To be sure, My Brethren, his priests have earned for themselves a share—and a large and a lasting share in the applause due for the benefits secured to religion in his and in their day. Nor breathed there a man more anxious than he to assign honour wheresoever honour was due—to recognise, with delight and acknowledgments, the exertions of every one, the lowest as well as the highest, amongst them. To the obscurest curate in his diocess, as well as to the highest dignitary, his ear was ever open for any suggestion promising service to the cause of God. The humblest junior, not less than the oldest veteran, was listened to, and advised in prosecution of whatever our Lord might have inspired him, and praised loudly for his zeal, and remembered and rewarded. But never once did he manifest the slightest ambition of sharing in the merit or the fame which such undertakings elicited. Quite the contrary—he avoided even the semblance of any claim to such. If apprised of any undertaking for God, he hearkened, he aided, he advised—but there his part terminated. He did not withdraw himself from his ordinary absorbing duties; he did not overwhelm with a load of patronage; he did not confound by the frequency of his interference; he left the matter in the hands to which providence had intrusted it—to the guidance

of the minds that had been inspired to originate it; and, when it prospered, they alone were left to reap the honour, who had planted, and watered, and toiled. Thus the leader did his part nobly, and those whom he conducted nobly did theirs; and, as an army in battle array, they went forth together "*conquering and to conquer.*" He led the way and they followed; they fought well and he praised; the victory of faith was gained, and he gave all glory to the God of armies for the result. He built up this glorious cathedral pile,[21] impressing us with conception of what, if possible, Christ's earthly residence should be; and, in every town, and village and hamlet of his Archbishopric, the suggestion was caught up, and our Lord now finds everywhere a befitting home. I have said, that, at the opening of his episcopacy, there was not to be found in this great Catholic Metropolis a second even decent place of Catholic worship. I believe I might assert with security, that within the length and breadth of the diocess one unbecoming sanctuary is not at this hour to be found. He lived to see every parochial, and, with few exceptions, every conventual church within the city, either rebuilt or in vigorous process of re-erection—the gloomy and fœtid hovels, in which we gathered round God's altar in our early days, substituted, every one of them, by structures competing with each other in amplitude, and convenience, and splendour, and good taste. Scanty, however, are the deserts of this Boromeo of Dublin, and poor the praise of having built up and adorned the material temple, compared with the merits that are his due for having repaired so gloriously, and beautified the spiritual edifice, which is the baptised soul of man. Oh! these are the structures whose architecture angels hasten to contemplate—in which the Holy of Holies is ambitious to dwell. A Christian people reformed, enlightened, elevated—there is "the marvel and the show" for which Archbishop Murray and his

clergy are renowned. Half a century ago, and Dublin contained a population as dissolute, as dissipated, as degraded, as any other capital in Europe. It may be questioned, whether, on the earth, to-day, there be any other city of its extent, where so many serve God so heroically as here—where, with so many incitements to crime, there is so much virtue—where, with such small inducements, humanly speaking, to shrink from sin, there is so little depravity. Close observers of the condition and hopes of humanity in the other great European capitals, fill us with dismay by recitals of the accumulated guilt which they harbour, and the fearful prospects that appear of this iniquity sweeping, ere long, every factitious barrier before it, and overwhelming all society in desolation and ruin. What symptoms show themselves of these coming disasters in Dublin, My Brethren? Thank God! none whatever. We have sorrows unparalleled, borne with unparalleled submission—acknowledged as visitations of the Divine anger for the sins of men; and patience, and prayer, and a holy life cried up as the only remedies to be confided in for the arrival of better days. What infidels have we to encounter? What Socialists or Communists are here? The very names would be a riddle for our poor people. What have we in their stead? Tens of thousands, I do believe in my soul—nay, I know to a certainty, whose virtues would shed honour on any, the purest days of Christianity, in any the holiest city where it was professed. What have we? Multitudes of every age, and condition, and sex, young and old, opulent and poor, learned and illiterate, adoring God with seraphic ardour—keeping his commandments with angelic fidelity. Multitudes that for long years together have not, upon approaching the holy tribunal, to charge themselves with a grievous sin. To be sure, there are criminals mixed up with these saints, as the case has ever been in densely crowded populations, and as will be so to the end.

No doubt there are vice and infamy too much amongst us; but not more now, when our great Bishop has received his crown, than in Milan, when St. Charles died, or than infested Rome when its second apostle, Philip Neri, was called away. Unquestionably there are reprobates quite enough to still exercise the most strenuous zeal of the clergy whom he reared up, and of the holiest and most laborious successor, whom God may commission to take up the work where he has left it. But see all that his great predecessor has prepared for him, ready at his hand. The clergy doubled in number, in many instances quadrupled; the seminaries for their education provided; the decorum and splendour of the sacred worship established; the retreats, the orphanages founded; the pious sodalities, and confraternities, and charitable associations beyond numbering embodied. But, above all, and beyond all, the constant and widespread, and most devout frequentation of the holy sacraments practised. The ascetic groups thronging every morning round the holy tribunals; the sanctified guests encircling every Sabbath, in thousands and tens of thousands, the heavenly table. Oh! these were his works, great and many which he wrought in his day, and not one particle of them except for God. In my heart of hearts I do believe, that if ever there was a man amongst us that forbade his right hand to know what his left hand did, it was he. This was the fruit he bore, and it will remain. These were the deeds of our great High Priest, who in his days hath pleased God and was found just! Lord! with throbbing gratitude we proclaim the blessings numerous and signal secured by thee, through him, to this great Metropolis, and to this ancient and favoured land! we thank thee a thousand times, that out of the wisest and most renowned—the most sanctified and most sanctifying Fathers of thy Church in his protracted day, thou didst single out one of the very foremost and first,

and didst assign him to us! Thou gavest him to us early and left him to us long! gifting his soul with wisdom to know our wants, and with zeal to labour for our spiritual enrichment, and with length of days to accomplish largely what he had wisely and benignly devised! Heavenly Father! it has been thy good pleasure—and blessed be thy name—to try us in many fires—to purify us by many afflictions; but wonderful have been the consolations with which thou hast visited us likewise, and the remedies thou hast used to repair our wasted strength! and amongst the most cheering of these consolations—the most signal of these benefits we recognise and thank thee for the holy Pastor who represented thee amongst us so long and so faithfully—and whom thou hast at length withdrawn! Lord! into the hands of thy mercy with thankful and confiding submission we resign him. May he repose for ever in the bosom of thy love! Amen.

NOTES.

NOTE 1.—BRIEF SKETCH OF THE ARCHBISHOP'S HISTORY, PREVIOUS TO HIS ELEVATION TO THE EPISCOPACY.

On the 18th of April, 1768, at Sheepwalk, near the town of Arklow, in the County of Wicklow, the residence of his father, and still in possession of his respected family, this great and saintly Prelate was born. Having manifested an early determination of devoting himself to the service of God in the sacred ministry, he commenced his preliminary education for that purpose in Dublin, under the celebrated Doctor Betagh, who, after watching his beloved pupil with delight, through every step of his earlier progress, survived to enjoy the happiness of witnessing his elevation to the Episcopacy, and of preaching the Consecration Sermon on that auspicious occasion. His collegiate studies he prosecuted at the University of Salamanca, in Spain, as an *alumnus* of the ancient Irish Ecclesiastical College in that city; and there, amidst a crowd of his countrymen, almost all of whom became, in after life, distinguished members of the Prelacy in Ireland, he soon rendered himself remarkable for his singular piety, and entire devotion to all the details of his collegiate duties. He was ordained Priest in 1790, and on his return home entered upon his missionary labours as Curate in the Parish of St. Paul, Dublin, and, subsequently, in the town of Arklow. In this latter place he continued his sacred ministrations up to the year 1798, dispensing largely from the rich stores of enlightened piety which he had amassed, and leaving behind him, at his departure, a fame of sanctity long remembered with edification by those who had the good fortune to share in its effects. Here it was likewise that heaven was pleased to give to him, perhaps for the first time, a taste of that bitterness and tribulation of which our Blessed Master has forewarned us that every disciple worthy of him must partake. Those were the days when insurrection shook the land, and he had nearly become the victim of military ruffianism. In the fearful contest he could take no share. From feeling, as well as from principle, he was the man of peace. But his meek and inoffensive demeanour served him

not, and, by the fanatics of the time he was doomed to perish. The aged and blameless Pastor, in whose labours he participated, was murdered at midnight in his bed, and the cannon deliberately levelled at himself, as he stood upon the altar amid his trembling flock. That Providence, however, which had singled him out as a vessel of election, snatched him from the malice of his persecutors. Finding himself in circumstances which, without opening the smallest prospect of rendering his exertions effective for good, threatened to terminate at any hour in his slaughter, and remembering his Divine Master's injunction "*When they persecute you in one city fly into another,*" he returned to Dublin; and, by direction of his superiors, fixed his subsequent residence there. Superiority such as his rarely remains a secret; and, accordingly, in despite of all his retiring tendencies, the Catholic public of the Metropolis soon discovered in him indications of coming greatness, and predicted for him the highest stations and honours of his sacred profession. Nor was the fulfilment of those anticipations slow to arrive. Amongst a crowd of gifted Ecclesiastics, by whom his Predecessor of blessed memory had the happiness to see himself surrounded, that able and holy man was too discriminating not to discern this young Priest's pre-eminent worth, and too wise and too eager for the welfare of the faith in his diocess, not to turn it, at every opportunity, to the best account. He felt himself stricken in years and failing in strength, and he blessed Providence for having bestowed upon the Church of Dublin a young Apostle so worthy of sharing with him the responsibilities of his high office, during the remainder of his course on earth, and of exercising its authority and wearing its honors becomingly, whenever he should be summoned hence. He accordingly directed his earnest solicitations to the Holy See for the appointment of so promising a subject to be his Coadjutor during his life, and Successor after his demise. As an instance of the high estimation which Doctor Murray had already acquired, it may not be irrelevant to mention, that his Predecessor, having made this application without previously consulting the dignitaries of his Clergy, whose advice he was accustomed to seek on all matters of particular importance, became ere long dissatisfied with himself for the omission, and upon hastening to relieve his mind by informing them of what he had done, they entreated him to be tranquillised, assuring him that had he sought their opinion on the subject, they never would have dreamed of suggesting any other name than that of the person who had been thus the object of his own wise selection. To that person himself, however, the whole matter remained a profound secret up to the very day on which the Pontifical mandate for his Consecration arrived from Rome: and when communicated to him, so far from proving a subject of joy, it but overwhelmed him with consternation and dismay. Thrilling with terror, he hurried to throw himself at the feet of his old and

trusted instructor and friend, the venerable Betagh, then Vicar-General of the diocess, and with tears conjured him to interpose for his protection against what he regarded as a judgment from heaven for his sins; nor was it until assured by that holy man, that as he valued his salvation he should make no further resistance to the decrees of God, that he submitted to his destiny; and on the 30th of November, the festival of the Apostle Saint Andrew, 1809, in the little old chapel of Liffey-street, amidst universal unbounded joy, and loudest acclamations of clergy and people, he was advanced to the Pontifical dignity under the title of Archbishop of Hierapolis.

APPEARANCE OF THE CHURCH OF THE CONCEPTION AT HIS MONTH'S-MIND.

(2) In testimony of the love and mourning of his widowed diocess, the ample and massive draperies, that lined the walls and enveloped the columns of the Church at the funeral and obsequies of the Archbishop, were left undisturbed during the entire month which intervened between the day of his interment and that of the second office for his repose, on which latter occasion this Oration was delivered.

HIS RESEMBLANCE TO THE HOLY BISHOPS OF MILAN AND GENEVA.

(3) While in meekness and moderation he so strongly resembled the holy Bishop of Geneva, his favourite patron and model; his unceasing efforts to perfect the discipline of his clergy, to purify the morals of his people, to promote the education of the poor, to provide for the decoration and splendour of the House of God, his spirit of mortification, forgiveness of injuries, disinterestedness, firmness and zeal, remind us as significantly of the great light of the Episcopacy and true reformer of the 16th century, the glorious Saint Charles Boromeo. Heaven had not endowed him, or his Church of Dublin, with opulence the same as enabled the Holy Prince and Pastor of Milan to shower his treasures with such a glorious prodigality upon every pious and every patriotic object; but he had a heart as thrillingly alive to the appeals of indigence, and a hand as bountiful to assist it, and to promote every scheme of public interest or utility as ever marked a Christian Bishop's magnanimity. To the extent of his little income he was generosity itself. With a hearty welcome and a modest splendour he spread his hospitable board, and presided over it with the benignity and condescension of a Fenelon. The last few words of conversation he ever held with mortals were to congratulate with a devout friend, a moment before the fatal stroke had reached him, upon the fact that he had succeeded in making sure provision for a crowd of little orphans, inmates of the institution at North William-street, in the welfare of which he had long taken particular interest. His personal wants were few and scanty, and he supplied them with all but a parsimonious

sparing. Every penny he possessed besides he looked upon as the property of religion and its poor; and, scarcely had it reached his hands when it was dealt out again on its destined objects. When told one day that a wealthy deceased friend had bequeathed him a thousand pounds, like another St. Charles, he gave immediate directions that it should be divided into two equal parts and expended, one-half in finishing his Church of the Conception, and the other that of St. Andrew's. On another occasion he ordered a sum of like amount similarly acquired, to be handed over without the subtraction of a penny to the Sisters of Charity for the use of their Hospital of St. Vincent. In fine, there is good reason to believe that every shilling devised to him by admiring friends for his own private purposes—and such marks of esteem were neither few nor inconsiderable—went to some or other charitable institution the instant they reached his hands.

HIS PERFORMANCE OF THE SACRED FUNCTIONS.

(4) A more edifyingly graceful Ecclesiastic never, it is probable, ministered at the altar of God, nor one more punctiliously exact in every minutest liturgical detail. Without scrupulously attaching too much importance to every minor ordinance of the Ceremonial, he inculcated by word, but still more by example, a rigid adherence not only to the spirit but to the letter of every particular it enjoins, as matter of edification, if not of strictest duty. In the performance of her mysterious functions, the Church, he thought, had with great propriety reserved to herself the exclusive right of prescribing not only every word to be uttered, but every look and gesture and movement of her ministers—wishing for uniformity in all things, even in, comparatively, the smallest—providing thus against individual oversight, uncouthness, or presumption, and ensuring in all, who adhere to her suggestions, becoming gracefulness and dignity. For, as he once observed in a conference of his clergy, "She is the best judge of what is graceful as well as of what is right, having in this, as in all things, her own inherent wisdom to guide her, together with the experience of ages, and the approval of her countless noble and gifted minds." Influenced by these convictions, his instinctive sense of propriety and eminent devotional feeling were stimulated to use every diligence, in acquiring a perfect knowledge of sacred ceremonies, and perfect facility in practising them; and the result was unbounded edification each time that he officiated in public. His celebration of the ordinary Mass was a sermon to all who witnessed it; but, it was when engaged in the more solemn performance of that divine function, at the ordinations of his Clergy, or the consecration of Bishops, that he stood indeed a prince upon the altar, impressing the beholder with awe and emotion at the grandeur and glory of religion's marvellous works. At obsequies of the dead, likewise, he presided with most moving

solemnity. When, towards the close, he assumed the mitre, and, standing with his face towards the choir, joined in the thrilling intonations of the "*Libera*"—or, when with bared head and thurible in hand he traversed, amid profound silence, the circuit of the Catafalque, it would be difficult to imagine an appearance more dignified, impressive and affecting, than that which his devout and venerable figure presented.

THE IRISH BISHOPS DURING THE PERSECUTIONS.

(5) "To the constancy, zeal, and laborious devotion to their sacred calling, of Irish Bishops, we are indebted for the present increase of the Catholic name, which, eradicated by the axe of law from year to year, derived growth and vigour from perpetual wounds, and at this day overspreads the soil like an unmeasurable ruin. Selected from the priesthood, not by the profane reconnoitring of court intrigue, but by the hallowed test of venerable age—marked out for peculiar severity and disgrace by the laws—presented by Grand Juries as infamous men—contemning safety—disdained by power, those ancient Prelates confined their ambition to their apostleship, and addressed their labours to them on whom the Gospel was first expressly bestowed—to the poor, to the prisoner, to the weeping. Nor were the poor ungrateful for the heavenly comforts. From beggarly means and rich swelling hearts, they gave a welcome in return, and a place of refuge, and a love approaching to worship. These humble evangelists have passed away, crowned with sufferings, works, and glorious infamy, and I repose in their intercession, now that they are consummated spirits, in hope that their successors will not fall by the dissembling warfare of any power such as formerly marked them out for proscription; and that on the eve of our deliverance, when the palsied knee should be braced, and the faint heart should be resolute, they will not suffer that light to go out offensively, which burned and gleamed in the tempestuous night of a long captivity as *the lamp of prophecy before the morning star*, and as a beacon to the troubled and sinking faith of nations."—*Clinch.*

CARDINAL MAI.

(6) The following remarkable words dropped from the celebrated Cardinal Mai, in conversation with an Irish Ecclesiastic of great literary eminence and fame:

"What a happiness we have in administering the Ecclesiastical affairs of Ireland, aided as we are by the counsel of that wise and saintly man, the Archbishop of Dublin. We have but to ask his opinion and advice on any matter of difficulty, and, following it strictly, we can never go astray."

SISTERS OF CHARITY.

(7) The favour thus sought was, that the Sisters of Charity in Ireland, who

make but simple vows, should thenceforward be recognised by the Church as a RELIGIOUS ORDER, and their vows thus rendered as stringent as if they were strictly solemn vows—a very unusual privilege, which the Holy See has been always most reluctant to concede. It is enjoyed by the Novices of the Society of Jesus, who, upon making their *first* or simple vows become endowed with the rights, and bound by the duties of, so called, strict Religious.

GREGORY XVI. AND THE ARCHBISHOP.

(8) Cum in vigilia SS. Apostolorum Petri et Pauli, Anno 1836, beneficium Apostolicæ Benedictionis, auro et gemmis pretiosius, a Sanctitate vestra accepissem, in Patriam meam reversurus, Sanctitas Vestra mihi præcipere dignata est, ut, si quæ menti meæ occurrerent, quæ Religioni nostræ aut proficua esse viderentur aut nociva, ea liberé Sanctitati vestræ exponerem. Huic benevolentiæ fisus, rem, quæ Religionis summopere interest oculis S. tuæ subjicere audeo.—Letter of the Archbishop to Pope Gregory XVI.

TRANSLATION.

"When on the Vigil of the Holy Apostles SS. Peter and Paul in the year 1836, while setting out for my own country, I had obtained from Your Holiness the favour of the Apostolic Benediction—dearer to me than gold or precious stones—your Holiness condescended to command me, that, whenever there occurred to my mind, any matters which I might chance to deem serviceable to religion or otherwise I should lay them with perfect freedom before your Holiness in person. Emboldened by such kindness I presume to submit to Your Holiness a matter in which the interests of religion are deeply involved."

LETTER OF THE ARCHBISHOP IN ANSWER TO PIUS IX.

(9) Cum in litteris meis Revdo. Patri . . . die 13 Octobris anni proximi elapsi inscriptis, quasque Sanctitas Tua benigné voluit memorari, testatus-sum, me gloriari observantiam summam, qua inflammatus-sum erga Sanctam Sedem Apostolicam, omni data occasione, et agnoscere et exhibere, nihil certé enunciavi, nisi quod cordi meo alté semper infixum est. Sciens enim quod qui non colligit cum Beatudine tua, dispergit, meum esse semper putavi id penitús rejicere, quod a S. Sede reprobatum est.—*Letter of the Archbishop in answer to that of his Holiness, Pius* IX.

TRANSLATION.

"When, in my letter of October 13th of last year, addressed to Rev. Father Spencer, to which your Holiness has been so kindly pleased to allude I testified that on every occasion which presented itself, I have deemed it a pride to proclaim and exhibit the unbounded reverence, that burns within

me towards the Holy See, I asserted nothing, assuredly, but what has been ever graven deeply on my heart. For, persuaded that 'he who gathereth not with your Holiness scattereth,' I have regarded it uniformly as my duty, utterly to repudiate whatever the Apostolic See has condemned."

MODE OF TRANSACTING BUSINESS WITH THE HOLY SEE.

(10) This rare combination of apostolic candour and firmness, and, at the same time, of profoundest submission to every arrangement, however repugnant to his own views, which the Holy See might choose, in its wisdom, to ordain, is beautifully conspicuous in the following extract from a communication of his to the Sacred Congregation, on the subject of the National system of Education; written in March, 1839, in answer to a letter of the Cardinal Prefect, apprising him of the great disfavour in which that system was being held at Rome, and advising him to withdraw from all connexion with its management, without waiting for the definitive condemnation which was at hand.

Quamvis his forte longius quam necessitas postulabat immoratus sim ignoscat mihi Em. Vest. si adhuc pauca dicam de iis quæ Em. Vest. scribere dignata est, prope finem Epistolæ suæ die 5 Januarii datæ: gratum scilicet Em Vest. futurum esse cognoscere, *me, etiam non expectata Sac. Cong. definitiva sententia, ultro facturum esse quidquid Religionis bono, non modo necessarium, sed etiam magis utile reputabo.*

Rogo Em. Vest. persuasissimum habere, nihil me præ oculis habuisse in toto hujus negotii decursu, præter Religionis bonum. In id solum meas omnes curas impendi; et si fides judicio optimorum et sapientissimorum Præsulum habenda sit, curæ meæ nedum inutiles fuerint, aut nocivæ, magna jam religioni commoda attulerunt, et majora, ut sperandum est, prout Institutum Nationale progredietur, sunt in posterum allaturæ.

Quæ cum ita sint, muneris mei esse firmissime credo, pergere sicut incepi, cum magno Martino dicens: "Si populo tuo, Domine, sum non quidem necessarius, sed etiam tantillum utilis, non recuso laborem." Igitur mente conscia recti, tranquillus expectabo S. Cong. definitivam sententiam, paratus semper dicto obediens esse, si meas curas improbandas esse decernat, (id quod, perspecta rei veritate, sicut supra exposita, suspicari non possum); tunc nihil mihi reliquum erit, nisi subsidia publica pro educatione plebis tributa inter manus Protestantium, ut antea, linquere; eroganda, ut timendum est, ad fidem juventutis nostræ labefactandam; et a Curatorum Concilio recedere, ploraturus usque ad extremum halitum, mala quæ religioni nostræ inde sunt eventura.

Hæc cum scripta sint, ut jussis Ssmi. Patris nostri, quæ mihi significavit Em. Vest. demississime obtemperem, precor Em. Vest. ad pedes S.S. cujus

judicio, me, meaque omnia plene submitto, benigne deponere, et Apostolicam suam Benedictionem pro me obtinere.

Deum interea enixe rogo, ut Em. Vest. diu sospitem ac felicem servet.

Em. Vest.

Dublinii, die 12 *Martii*, 1839.

Humus. obseqmus. addicmus. Servus,

DANIEL, Archiepisc. Dubliniensis.

Emo. ac Rmo. D. D. CARD. FRANSONI.

TRANSLATION.

"Although I have dwelt on these matters longer perhaps than was necessary, your Eminence will pardon me, if I add a word or two in reference to a suggestion which you have been pleased to throw out towards the close of your letter of the 5th of January, namely, that it would be a subject of gratification to your Eminence to learn that 'without awaiting any definitive sentence of the Sacred Congregation, I would do of myself, not barely whatever I may judge to be essential to the welfare of religion in the affair, but whatever may seem to me the course most likely to promote its interests.'

"Let me entreat your Eminence to feel convinced, that throughout this whole business, I have kept the advantage of religion, and nothing else, in view. On that sole object have all my anxieties been expended; and, if confidence can be reposed in the opinion of Prelates distinguished for wisdom and worth, my labours, so far from proving useless or hurtful, have been attended with important services to religion, and are likely hereafter to produce benefits still more valuable, in proportion as this National system shall have progressed on.

"Under these circumstances, I feel the firmest conviction, that it is my duty to proceed onward as I have begun—exclaiming with the great Saint Martin, 'Lord! if I am necessary, nay, if I am but in the smallest degree useful to thy people, I refuse not to labour.' With a conscience then assuring me that I am right, I will calmly await the Sacred Congregation's definitive decree, ready ever to yield obedience to its dictates, if it decide that my efforts have deserved blame; a result however, which, after the exposition of facts just set forth, I cannot allow myself to anticipate. Should that event, however, arrive, no other alternative will be left for me than to relinquish into the hands of Protestants, as heretofore, the public aids bestowed for the education of the poor—leaving them to be expended, as I fear they will be, on attempts to weaken the faith of our young people—I shall likewise recede from the Board of Trustees, prepared to deplore with my latest breath, the calamities which, I foresee, will result to religion from such a course.

"Having written these observations in most submissive deference to the orders of our Most Holy Father, may I entreat that your Eminence will be

kindly pleased to lay them at the feet of His Holiness, to whose judgment I submit myself and all that concerns me; and to obtain for me His Apostolic Benediction."

NATIONAL SYSTEM OF EDUCATION.

(11) In July, 1839, Propaganda had all but decided upon proclaiming its disapproval of the National system of Education in Ireland: and, in order that intelligence, which, it was properly conjectured, would prove anything but gratifying to the Archbishop, might be rendered less unpalatable by previous intimation of the coming event, a friend of his Grace, resident in Rome, was commissioned to announce to him the result so likely to occur. As a last effort to avert the impending blow, his Grace immediately addressed a letter to the Sovereign Pontiff in person, entreating that, previous to any further step by the Sacred Congregation in the business, a Legate might be sent to Ireland, by the Holy See, to examine on the spot, and with his own eyes, the constitution and working of the suspected system: or, in case that his Holiness would deem such a proposal inexpedient, that, at least, one or more of the Irish Prelates favourable to the system might be permitted to repair to Rome for the purpose of more fully conferring with the authorities there on the matter. This application was successful to the extent of obtaining leave, not for a Bishop to undertake the journey, as that, it was feared, would create too much observation; but that Ecclesiastics of a lower grade, deputed by the contending parties, should proceed forthwith to Rome, to make such explanations and afford such information as might be required. Towards the close of September, a letter from the Cardinal Prefect arrived to his Grace, notifying to him this conclusion of the authorities upon the matter. On the 15th of November his deputies reached the Holy City, and, after a protracted stay there, were fortunate enough to find their suggestion, for settlement of this long-debated question, adopted by the Sacred Congregation, and the Bishops allowed, each in his own diocess, to accept or reject, as they might judge best, the proffered Educational aids of the National System. In the communication of the Cardinal Prefect, alluded to above as conveying permission for deputies to set out for Rome, the following sentences occur, so indicative of the high estimation in which his Grace was held by the Holy See, even at a moment when all appeared ready for the condemnation of his opinions on a subject of the most momentous importance. "Quamquam vero hæc ita sint, censuit tamen S. Congregatio, singularis præsertim virtutis tuæ habita ratione, æquitati consentaneum esse, mentis suæ de re proposita manifestationem differre. Etenim ei est pergratum, jure conceptam, tibique constanter significatam de præclaris ornamentis meritisque tuis opinionem, etiam nunc Amplitudini tuæ confirmare Nihil vero optabilius mihi posset accidere, quam

si initum hoc a Sacra Congregatione consilium accipias velut novum de virtutis tuæ præstantia nostrum testimonium."—Signed, J. Ph. Card. Fransonius.

TRANSLATION.

"But although matters stand thus, the Sacred Congregation is still of opinion, that, taking into consideration the fact of your Grace's singular worth, it is but just that they should defer, for a time, the formal manifestation of their intentions, on the affair in question. For it is to them a most gratifying task, to renew once more, to your Grace, particularly at this moment, the expression of their opinion, so well earned by your Grace, and so constantly intimated by them, on the subject of your Grace's singular endowments and deserts. While, to myself nothing more desirable can possibly occur, than that you accept the determination, thus taken by the Sacred Congregation as a renewed testimony, on our part, of your Grace's pre-eminent virtues."

LETTER OF PIUS IX. TO THE ARCHBISHOP.

Venerabilis Frater, Salutem et Apostolicam Benedictionem. Ex literis quas, Venerabilis Frater, die 13 proximi mensis Octobris ad Dilectum Filium Ignatium Spencer Religiosum a Christe Passione virum dedisti, majis majisque cognovimus quâ in Ecclesiam fide, et quâ in hanc Apostolicam sedem observantia Te animatum esse gloriaris. Qui tui animi sensus, Catholico Antistiti, plane digni summam nobis attulerunt consolationem, licet nec novi, nec inexpectati nobis fuerint. Etenim haud ignoramus quæ tua sit pietas, et quo episcopali studio haud omiseris tuam in primis attollere vocem, cum gravior ishic sanctissimæ nostræ religioni hoc anno procela ingrueret. Ceterum ea est nostra de tua religione opinio, ut plane non dubitemus, Venerabilis Frater, quin majori usque curâ, et sollicitudine, omnia tua consilia et studia in id potissimum sis collaturus, ut Catholica Ecclesia, ejusque salutaris doctrina majora istic incrementa suscipiat, et quotidie majis vigeat ac floreat. Denique persuasissimum tibi sit, præcipuam esse caritatem qua te in Domino prosequimur. Atque ejusmodi Nostræ in Te voluntatis pignus sit Apostalica benedictio quam intimo cordis affectu Tibi ipsi, Venerabilis Frater, cunctisque istius Ecclesiæ Clericis Laicisque fidelibus peramanter impertimur.

Datum Romæ apud Sanctum Petrum die 17 Novembris anno 1851. Pontificatus Nostri anno Sexto.—Pius P.P. IX.

TRANSLATION.

Extract from the letter of his Holiness Pius IX., *to his Grace the Archbishop.*

"Venerable Brother! Health and Apostolic Benediction! From your letter, Venerable Brother, addressed, on the 13th of last October, to our

beloved son Ignatius Spencer, of the Order of Passionists, we have gained still further proof of that fidelity to the Church, and reverence for the Holy See, with which you proclaim it your pride to be animated. These sentiments, so worthy of a Catholic Bishop, have filled us with intense delight; although they are far from being either unusual on your part, or unexpected by us. For we are well aware of your singular piety, and of the episcopal vigor with which you came forward, amongst the very foremost, to enter your protest against the injuries with which a storm of persecution menaced our divine Religion this year, in your country. But so exalted is the opinion which we entertain, Venerable Brother, of your piety, that we cannot feel the smallest doubt, but you will, with the utmost solicitude and care, direct all your wisdom and all your efforts to the projects, above everything else, of promoting the greater welfare of the Catholic Church and of its life-giving doctrines, so that they may strengthen and flourish more and more every day, amongst you. Entertain, then, the fullest conviction of the supreme affection with which we embrace you in the Lord; and let the pledge of this our affection be the Apostolic Benediction, which, from our inmost soul, Venerable Brother, we most lovingly impart to yourself and to all the faithful Clergy and Laity of your flock.

"Given at St. Peter's, Rome, 17th of November, 1851. Sixth year of our Pontificate.—Pius IX., Pope."

THE PRIVY-COUNSELLORSHIP.

(12) On Monday, the 27th of April, the following conversation is reported to have taken place in the House of Commons:

"Sir W. Verner had obtained permission to ask the noble lord the member for the city of London a question, of which he had given the noble lord notice. The House was probably aware, that on a recent occasion a sermon had been preached in Dublin in commemoration of the late Archbishop Murray, and the priest who preached the sermon is reported to have said that the deceased prelate was solicited by the government of the day to accept a distinguished post in the privy-council as a reward for his unblemished life, and the high reputation which he held for wisdom. The deceased prelate, however, declined the offer; and he wished now to ask the noble lord the member for the City of London if he was aware of any such offer ever having been made by the late government (hear)?

"Lord John Russell—Sir, I have no hesitation in stating that the fact asserted by the rev. gentleman, and now repeated by the hon. baronet, is substantially correct; but I should have hesitated making that admission had I not been called upon formally to avow it (hear). It was proposed to the late

Archbishop to take a seat at the privy-council in Ireland, and the Archbishop had declined to accept it (hear, hear). Sir, I can only say that it gave me great satisfaction to make that proposal, which I did through Lord Bessborough, and I much regretted at the time that it was not accepted by a prelate whose character I esteem and whose memory I revere (hear, hear)."

On the 28th of August, 1846, a communication from Sir Thomas Redington conveyed to His Grace, in very complimentary terms, intelligence of the proffered distinction thus alluded to, and expressed the earnest anxiety felt by the Lord Lieutenant and by the government at large, that he would accept an honor which his singular merits had so justly earned, and with which, it was added, the country would so heartily rejoice to see him invested. It is an instance amongst a thousand of the slight interest which such favours possessed for the Archbishop, to find, that, up to the day of his death—a period of almost six years—so few, even amongst his most intimate friends, became sensible of these intentions entertained by the government towards him. For the allusion made to the matter in this Oration appears to have taken the public, including almost the whole clerical body, fairly by surprise—creating in the minds of some, even amongst the principal dignitaries of the diocese, a suspicion that the preacher had been misinformed on the subject. To one or two of those who possessed more than ordinary claims upon the Archbishop's confidence, he mentioned the matter, and they besought him earnestly to yield to the wishes of the government, but he lost not a moment in respectfully declining to accept the honor designed for him.

AGGRANDIZEMENT OF HIS RELATIVES.

(13) The following extract from a letter, written very late in life, furnishes a description, in his own words, of the discipline to which he subjected himself on all matters connected with the aggrandizement of his relatives, and of the firmness with which he adhered to his principles, uniformly, to the last. It is in answer to a request from a gentleman closely allied by marriage to his family, an individual whom he greatly esteemed and whose worldly interests he would have gladly promoted, by any means not at variance with what he deemed imperative duty.

"I need hardly tell you how anxious I would be to promote your views, were it in my power to do so. But on such occasions I am the most useless of friends. The new appointments will rest entirely with the government, and it is with me a point of duty never to solicit such favours from any government, directly or indirectly. I am quite aware that the bill contemplates the establishment of various offices which you would be well qualified to fill. But in your endeavours to obtain them, I can only wish you that success which your talents and literary acquirements, together with your

high character for integrity and honor, give you, in my opinion, just reason to hope for."

Note to page 23—Foremost amongst his most attached friends was his renowned Suffragan, the great Doctor Doyle. But, although impressed with deepest veneration for the sanctity and wisdom of the Archbishop, whom in the fervour of his admiration he used to designate as "that angel of a man," even he felt provoked occasionally at what seemed to him excess of lenity in his illustrious friend. Still, upon examining narrowly into what he was at first inclined to blame, it rarely happened that he did not find cause to change his mind in favour of his Grace's acts. Once, in particular, having observed through the newspapers that Doctor Murray, with his usual gentleness, had allowed certain persons, whose proceedings, in a matter of great public importance to religion, were anything but discreet, to pass without the reprehension which their conduct merited, he became greatly dissatisfied, expressing himself with considerable warmth on the subject to some of his priests, in whom he reposed more than ordinary confidence. They not only coincided in his views, but urged him strongly to expostulate with his Grace upon what they deemed the scandal and danger of permitting such improprieties to beso lightly passed over. He assented at once, and, that his representations might lack no chance of producing their effect, he repaired in person to Dublin, and in a lengthened interview opened his mind fully and freely on the matter to his Grace. On his return home his priests inquired eagerly after the result of his visit. The result is, said he, that I feel persuaded Doctor Murray demeaned himself throughout the whole transaction, with his characteristic superior prudence—adding, "that man has more wisdom in the narrowest corner of his brain, than could be found in all our heads together."

SIR ROBERT PEEL AND THE ARCHBISHOP.

Note to page 24—How strange, that distinguished and justly distinguished men will stoop occasionally to effect their purposes, by means sometimes so puerile and sometimes so dishonest as ordinary individuals would blush to recur to! Stamping falsehood, thus, by the authority of their name, with the semblance of truth—perverting reason by meanest sophistries—giving currency to basest slander! Even the great and good Sir Robert Peel, often charged with a fondness for such subterfuges, once at least, it is to be feared, yielded to their influence. In the debates of 1827, on the Catholic Question, when every other ground of opposition failed, he had recourse, sad to say! to the exploded charge, that Catholics had mutilated the divine law, by exclusion from the Decalogue of the Second Commandment! And, sadder still, on numerous persons within the house

and without, the argument told with effect; so much so, indeed, that the Agent of the Catholics then in London, Mr. Eneas M'Donnell, found it advisable to apprise Doctor Murray of the circumstance, and to request that he would take the trouble of refuting the calumny. He complied, and in a little *brochure*, addressed to Mr. M'Donnell on the subject, has left us a proof of how possible it is to combine, in the treatment of such matters, the most cutting reproof with the most Christian forbearance—the clearest reasoning and truest erudition with the most gentlemanly refinement of manner and phraseology. The salutary consequence was instantaneous and permanent—the audacious charge was crushed effectually never after to be revived. As the little document is too precious to be allowed to perish, it is inserted here:

"*Dublin*, 16*th March*, 1827.

"My Dear Sir,

"I am favoured with your kind letter, inviting my attention at the instance of some respected friends, to a certain newspaper publication, in which Mr. Peel is said to have found out that the Roman Catholic Prelates of Ireland did not, in their declaration in January, 1826, speak in the simplicity of truth; for they have therein asserted that 'the Catholic Church, in common with all Christians, receives and respects the entire of the ten commandments as they are found in Exodus and Deuteronomy, and that the discordance between Catholics and Protestants on this subject, arises from the different manner in which those divine precepts have been arranged,' whereas the recent perusal of an authorised Catechism, has confirmed Mr. Peel in the opinion which he had previously entertained, that Catholics do not recognize the Second Commandment. Who those respected friends are, to whose judgment you have in making this application yielded your own opinion, you have not had the kindness to mention; but, whoever they may be, their zeal at least is entitled to commendation—though they seem to give to the publication in question a degree of consequence which it by no means deserves.

"If the charge just referred to were really uttered by Mr. Peel, I cannot well conceive anything more calculated to wound the feelings of any body of men pretending to hold an honourable station in society; but respect for that gentleman forbids me to entertain such a supposition. Mr. Peel has hitherto opposed our claims openly and honestly. In so doing, how much soever we have reason to deplore the course which he adopted, he retained his title to the respect which is due to a fair and honourable opponent. On this occasion the newspapers must have mis-stated his sentiments; he cannot now have stooped to slander us.

"It is, in truth, quite impossible that Mr. Peel could have asserted any-

where that 'Catholics do not recognize the Second Commandment,' for Mr. Peel must know that such an assertion would be at variance with the fact. If the silly tale about the suppression of a Commandment by the Catholics, with other equally true tales heard in the nursery, had been allowed to rest unexamined on the upright mind of Mr. Peel, down to the month of May, 1825, the evidence which I then gave before that Parliamentary Committee, of which he was so active a member, would have been, I think, quite sufficient to undeceive him. It would at least have put him on the track of inquiry, and made him pause before he would hazard a declaration which might turn out to be a foul and most insulting calumny against the greater part of his fellow-Christians throughout the world. That evidence explains how Catholics and Protestants receive and reverence alike the whole of the ten Commandments, though they differ from each other as to the manner of numbering them; the former with St. Augustin, and other eminent fathers of antiquity, comprising, under the head of the first Commandment, that part of the Decalogue which Protestants prefer calling the first and second; and dividing into two Commandments what Protestants choose to call the tenth. The truth is, that although the Decalogue is known to consist of ten precepts, the Scripture does not inform us, nor can any man living tell in what precise manner they were originally numbered. Those which regard the honour due immediately to God, are supposed to have been written on the first table of the law, those which regard our neighbour, beginning with 'Honour thy father and thy mother' on the second. The matter which precedes this latter part of the Decalogue has been divided by some into three commandments, by others into four; but whether divided into three or four, the matter is precisely the same. Josephus, Philo, and Origen divide it into four, making two distinct Commandments out of what we call the first Commandment and then being obliged to restrain the number of the second table of the law to six, so as not to exceed the total number of ten, they compress what we call the ninth and tenth into one.

"This is the distribution which Protestants have adopted. On the other hand, St. Augustin, (71 *Question on Ex.*, also 9th and 250th *Serm. Bened. Ed.* and elsewhere,) St. Clement of Alexandria, (in the 6th Book of his Stromata,) St. Jerome (on 32*nd Ps.*) &c., Divide the same matter of which we have been speaking, as inscribed on the first table of the law, into but three Commandments, and then, as a matter of course, they must divide into seven Commandments the matter of the second table, beginning with 'Honour thy father and thy mother.' This is the division which Catholics generally follow. With those eminent Fathers, therefore, as with us, the second Commandment is 'Thou shalt not take the name of the LORD thy GOD in vain;' and all the preceding part of the Decalogue, having but one and the same

object in view, is comprised under the first. On the same principle of distinguishing the precepts according as the objects, which they have in view, differ, the concluding part of the Decalogue, which Protestants call the tenth Commandment, is divided by St. Augustin and others (in our opinion more suitably) into two, because it prohibits the *desire* of committing two distinct kinds of sin, the *actual commission* of which had been previously prohibited by two distinct precepts—namely, our sixth and seventh. In the evidence already referred to, I alluded to this principle of division, as affording a just ground for preference in favour of the latter distribution; but, as far as religion is concerned, the question seems to be very immaterial; nor does it appear through all antiquity that any kind of importance was attached to the choice of either distribution, as each embraces all the duties which the whole Decalogue prescribes.

"In the Catechisms which are the most generally in use amongst Catholics, the Commandments are given in an abridged form, that they may be the more easily impressed on the memory of children. This is observable not only in the first, but also in the second, third, and other Commandments. The first is in general thus expressed:—'I am the LORD THY GOD; thou shalt have no other God but me,' an abridged form which comprises the substance of all that is meant by what Protestants call the first and second, and of course includes the prohibition to make any graven thing to be adored or served in the place of GOD. But in some Catechisms, such as the 'Abstract of the Douay Catechism,' in some prayer books, such as 'The Daily Companion,' and in books of religious instruction such as Dr. Hay's 'Sincere Christian,' the first Commandment is set down at full length, expressing in distinct terms what the Protestant distribution designates the first and second. Thus there cannot be even a pretence for doubting that Catholics do as our declaration purports, receive and respect the entire of the Ten Commandments, as they are found in Exodus and Deuteronomy; and that the only difference in this regard between Protestants and them, consists in the different manner of arranging the same ten divine precepts, which all Christians equally admit.

"The assertion that Catholics do not recognise the second Commandment, and the pretended proof of this assertion, drawn from the Catechism, might be a very suitable trick to excite the passions of a village meeting; but no one of information would expose himself to the risk of being laughed at for ignorance or despised for dishonesty, by adopting such a course in an assembly of educated men.

"Excuse the length to which these observations have been carried: I will conclude with this remark: the publication to which you have called my attention, supplies abundant matter for painful reflection, but it affords, too,

one subject of consolation and of hope, to which the mind turns with the most cheering anticipations—it is the clear fact (clear as far as regards that publication,) that the bigotry of our opponents has been utterly routed from the field of fair argument, and driven to take up its last disgraceful position in misrepresentation and calumny, a position which assuredly it cannot now long maintain against the intelligence of the country, and the derision of the civilised world.

I have the honour to remain, my dear Sir,
Your's very faithfully,
✠ D. MURRAY.

E. M'Donnell, Esq.

DOCTOR MURRAY AND THE DUBLIN SOCIETY.

NOTE TO PAGE 25.—In the summer of 1836, the British Association held one of its annual sessions in Dublin. As the period assigned for the commencement of its transactions drew near, the liveliest interest was displayed, by the inhabitants of the metropolis, to signalise the occasion by every effort that could mark their high estimate of the honor conferred upon their city, by selection of it for so memorable a purpose, and to prove the deep interest with which they regarded the progress of science, and their admiration of its distinguished professors. Amongst other means of testifying these sentiments, man of eminence, it was expected, would enrol his name amongst the members of the Association; and, in consequence, his friends intimated to the Archbishop, that it was incumbent on him to break for once through his habits of seclusion, and add his name to the list of those who sought the honors of aggregation. He felt the propriety of this suggestion, and yielded his assent accordingly. As a preliminary condition of its membership, however, the Association required that all applicants for that distinction should previously belong to some local scientific or literary body; and, in order to qualify him in this respect, it was determined to seek his admission amongst the members of the Royal Dublin Society. Accordingly, Mr. John Corballis gave notice, that on a specified day he would propose him for admission, and Doctor Sandes, Senior Fellow of Trinity College, who had always professed the highest esteem for Doctor Murray, claimed to himself the honor of seconding the nomination. The result no one could have anticipated—the Archbishop was blackbeaned! No similar event, it is likely, ever produced such universal indignation. It was a period when sectarian bitterness, it was thought, had greatly subsided, and every man of enlightened or Christian views was shocked to behold it thus venting itself anew against a dignified ecclesiastic, whose endowments of mind and manners would have shed lustre upon any intellectual society in any country, and

whose blameless career had passed without an offence, in word or deed, to any mortal. Parliament was sitting at the time, and in both houses the most eloquent castigations were dealt out unsparingly against the agents in this discreditable transaction. In the Commons, especially, the affront offered his Grace was resented with most cutting vivacity, and the propriety insisted on of branding such bigotry with reprobation, by withdrawal of the grant which the Dublin Society had enjoyed for almost a century; nor was it until an inquiry into its objects and proceedings had been agreed to, that government consented to allow the usual sum to be included amongst the estimates.

But the best vengeance, because the most characteristic of a Christian's magnanimity, which consoled his flock for this insult so gratuitously offered to their pastor, was that wrought by the good Archbishop himself, on his adversaries, in this strange contest. Never did the meekness of the gospel appear more amiable or more potent—never was a Christian community more delighted and edified, nor intolerance forced to shrink away with deeper ignominy from the contrast of its own ungenerous attempts, with the high-minded, unresisting charity with which they were encountered, than when a letter from his Grace, referring to this matter, was made public. It was a master-piece of glowing Christian sentiments, arrayed in language as beautifully appropriate as ever flowed from the pen of genius and piety. It would be an injury to the English tongue to allow it to perish. Thousands unborn will rejoice on perusing it and bless his name. It will be a sermon to his people for ever. The occasion of it was as follows:

As soon as the result on which we have been commenting became generally known, it was not the Catholic public alone that was startled and shocked: persons of all shades of political and religious feeling expressed their displeasure, and none more so than a crowd of gentlemen, members of the Dublin Society, who, never apprehending that such an event was to be dreaded, took no share in the ballot for his election, but who now sharply resented the disgrace that had fallen on their body, and sought by every expedient to obliterate its recollection. For this purpose, they were most active in their endeavours to impress the friends of his Grace with the conviction, that the whole untoward affair was the work of a few fanatics, who, taking the society by surprise, strove to wreak their spleen upon Catholics by this treatment of their prelate; adding, that nothing more would be required for their discomfiture than a renewal of the ballot for the introduction of his Grace amongst the associates. Yielding to these representations, Mr. Corballis addressed a note to Doctor Murray, explanatory of these facts, and requesting to know his Grace's pleasure in the business. The following was the answer he received:

Mountjoy-square, 7th Dec., 1835.

My dear Corballis,

It is to me a subject of unaffected concern, that I have become most unintentionally a source of disagreement amongst the Members of the Royal Dublin Society. It has been my object thro' life to conciliate, not to disunite; and it could not, of course, fail to be peculiarly distressing to my feelings to be an occasion of dissention in a body, which, if united, is so well calculated to do extensive good, and the combined efforts of all whose Members are so much wanted for the improvement of the country. As far as I am concerned, all future discussion on the subject of the late ballot would be entirely useless. The decision come to on that occasion was final. It has disclosed the fact that my co-operation for the advancement of the purposes of the Society would not, in the opinion of a considerable portion of its Members, be likely to prove beneficial. This is quite sufficient to render it impossible for me to entertain the slightest wish to take a part in the proceedings of that body. As far as regards me, therefore, the renewal of a discussion on that subject could lead to no possible advantage; and would but distract the attention of the Members from the immediate and practically useful objects of the Society.

I need hardly say how deeply I feel indebted to you, to Doctor Sandes, and to the numerous other Members of the Society, who evinced towards me a warmth of kindness which I cannot but consider exceedingly flattering. I pray you to convey to them what you know to be my feeling on the subject, together with my earnest solicitation, that in the future transactions of the Society, I may be wholly lost sight of; that the recent cause of momentary disagreement may be forgotten; and that the whole body may join in cordial union to promote the great objects of National improvement for which the Society was established.

I have the honor to remain with affectionate regard, my dear Corballis, most faithfully yours,

✠ D. MURRAY.

John Richard Corballis, Esq.

Were Doctor Murray or his friends anxious for any further satisfaction than the mere reading of this incomparable letter furnished, it would be supplied to them by the fact that measures were successfully taken, to have it inserted on the minutes of the Society, where it remains an eternal monument, let us trust, of the irresistible power of Christian forbearance over narrow-mindedness and bigotry.

THE VETO.

(14) In the mean time a task of no inferior responsibility remained to be

executed. A Vetoistical faction in Rome, composed of Irish and English, had already poisoned the public mind, and produced unfavourable impressions, even on many of the cardinals, by the circulation of the most unfounded misrepresentations; the calumnies of Sir John Cox Hippesley and other political dabblers in ecclesiastical affairs formed no inconsiderable part of the machinery, while the whole frame-work of the system was artfully kept together by the powerful intrigues of the British Cabinet. These attempts to intimidate the delegates, although defeated, were nevertheless renewed through the assistance, which, at this time, they had obtained from the Vetoistical portion of the Irish press. Among other publications, some numbers of *Carrick's Morning Post* had been transmitted to Rome, containing a furious paragraph in which the delegation and remonstrance of the laity had been called in question, and representing both as emanating not from the nation but from an unauthorised junta of a few turbulent, hot-headed individuals in Dublin.

This statement, however, was but a mere assertion, and besides being anonymous was clearly upset by other authentic documents; in the Propaganda and particularly by Cardinal Litta it was discredited: Consalvi himself was at length constrained to admit the credentials, the remonstrance of the Irish people and the authority of their representative.

While the cause of Vetoism was thus tottering in Rome, its overthrow was completed by means of an eloquent and powerful discourse delivered in Dublin, by the Most Rev. Dr. Murray, on the following Good Friday (1816). From the stand which, up to this period, had been made by the prelates, clergy and people of Ireland against the measure of a Veto, the effrontery of its advocates and the whole train of their proceedings would be altogether incredible, had we not the stern testimony of facts arrranged in too clear a light before us. Even at this very crisis, no artifice was left untried to keep the machinery together: their meetings were generally convened in Eccles-street, and that their resolutions might appear palatable and meet with a favourable reception they were always sure to be qualified and cautiously intermixed with a provisional declaration of obedience to the Holy See. This attempt to impose on the credulity of the public was, however, soon detected; the covering under which it lay concealed was happily removed on that memorable occasion when Doctor Murray, in a strain of pathetic and irresistible eloquence so peculiar to himself, introduced the subject to the attention of an admiring auditory and implored the misguided advocates of Vetoism not to impose new and disgraceful bands on the mystical body of the Redeemer: Having arrived at that stage of the Redeemer's passion where he is represented as bound to a pillar, his Grace observes, "To this bound and suffering victim I would now "implore the attention of those misguided Catholics who seem willing to im- "pose new and disgraceful bands, not indeed on his sacred person, but on his

"mystical body, that is, his CHURCH, which was ever more dear to him than "his personal liberty—more dear to him than even his life. Does not St. "Paul assure us (EPH. v. 26, 27.) that for this mystical body *he delivered him-* "*self up . . . that he might present unto himself a glorious Church, not* "*having spot or wrinkle . . . but that it should be holy and without blemish?* "And could we suppose, that it would be more painful to him to submit his "sacred hands to the ignominious cords than to see this Church bound and "fettered by restrictions which would render it less capable of fulfilling the "object for which it was formed—the object for which he poured out his most "precious life? I know that our mistaken brethren would not consent to yield "up any point which *they* deem essential, and that they look not beyond what "*they* consider safe and honourable conciliation: but, unhappily, it is now too "well known, that the conciliation which is expected is such as would imply "the degradation and enslavement of the sacred ministry. And what virtuous "Catholic would consent to purchase the chance of temporal advantages at the "price of such a real spiritual calamity? Oh! if the stroke must come, let it "come from those who have so long sought the extinction of our religion; but, "in the name of God, let no Catholic press forward to share in the inglorious "work. Let no one among us be found to say of his Church, as the treacherous "disciple said of its divine founder: *what will you give me, and I will deliver* "*him (it) unto you?*" MATT. XXVI. 15. The effect produced by this appeal coming from so exalted a character cannot be well described; it made its way like a torrent, while the Vetoists and the cause in which they embarked were alike overwhelmed in the deep and powerful flood of eloquence which now bore down so formidably upon them.—*Brennan's Ecclesiastical History.*

RECONSTRUCTION OF THE ENGLISH CATHOLIC HIERARCHY.

(15) The most singular and most stirring events, that have marked the history of religion in the British Islands, since the achievement of Emancipation, have been the transactions of these last two years—originating principally in the offence taken by Protestants, at the reconstruction of the English Catholic Hierarchy, by the reigning Pontiff, Pius IX. The wisdom of this arrangement had been long discussed, and the execution of it determined upon at length, by the proper authorities at Rome. It was eagerly desired by the Catholic Clergy and laity of England and Scotland; was becoming each year, it was said, more necessary for the welfare of the Church in these countries; and, although the project had been formally revealed to the Prime Minister and other members of the government, no umbrage appeared to be created by the changes which it contemplated—but rather the contrary, in as much as these changes promised to withdraw the Catholics of England from a state of abnormal dependence on the Holy See, by restor-

ing them to the ordinary canonical jurisdictions. Accordingly matters being fully arranged, the Bull of His Holiness, re-establing the English Episcopacy was published; and, in order to signalise the event with the greater eclat, the Vicar Apostolic of London, Dr. Wiseman, was elevated to the Roman Purple; and, at the instance of the leading English Catholics, was sent back from Rome, to preside over the national Church, as Archbishop of Westminster. In all this the smallest encroachment on any regal or any espiscopal right claimed by Protestants never was contemplated, nor the slightest affront intended to any human being; so far from it, that a single name of the ancient Sees of England appears not in the list of diocesses—twelve in number—into which the Catholic Church there, according to the new arrangement, is divided. Yet, lo! all at once an explosion of bigotry burst forth from Protestants, whose virulence seemed charged with all the atrocities and all the insults of the nefarious past. The first signal of the approaching tornado was the notorious letter of Lord Russell to the Bishop of Durham, intended ostensibly to rebuke the growing attachment of Protestant clergymen to Catholic liturgical forms, but replete with obloquy and threats against Catholics themselves. This discreditable production, which has accomplished the political ruin of its author, was accepted by the fanatic rabble, of London in particular, with a very frenzy of delight. It applied the match, and the pent-up brutalities of ages burst forth with a violence, that, for several weeks, threatened to endanger and disgrace the metropolis by a renovation of the Gordon riots. It was a critical instant, and demanded from the Catholics of the empire, if they would not surrender their recovered rights, a firmness and promptitude proportioned to the danger—and the good old Bishop, now in his eighty-second year, was the very first amongst the prelates to show himself at the front of the battle. Without delay, he summoned his clergy to meet him at his Parochial House in Marlborough-street, took the chair himself in person, read for them a series of resolutions which he had drawn up with his own hand, replete with indignation at the intolerence displayed against the rightful and most innocuous exercise of the pontifical authority—breathing warmest sympathy with the Cardinal, under his unmerited wrongs, and congratulation and delight at his well-earned honors. The resolutions were passed amid enthusiastic acclamation, and transmitted to His Eminence in the following letter of the Archbishop. It was a befitting commencement to the last page of interesting incidents in this great prelate's history, telling gracefully how paramount above all earthly considerations were the honors and the rights of religion and its chiefs with him:

CORRESPONDENCE BETWEEN THE ARCHBISHOP OF DUBLIN AND CARDINAL WISEMAN.

Dublin, 19th, Nov., 1850.

Most Eminent and most Honored Lord,

I feel singular pleasure in having the honor to forward to your Eminence the accompanying proof of the perfect union of heart and mind which subsists between the Catholic clergy of Dublin and their fellow-Catholics in England; and I need not, I trust, assure your Eminence how cordially I join in the fervent congratulations which are respectfully offered therein to your Eminence, on your elevation to the exalted dignity of Prince of the Church, to which your Eminence has been so deservedly raised.

I have the honor to be, with deep respect for your Eminence your most faithful and obedient servant,

✠ D. MURRAY.

His Eminence Cardinal Wiseman.

At a numerous Meeting of the Catholic Clergy of the City and Diocess of Dublin, convened by his Grace the Most Reverend Archbishop Murray, and held in the Parochial House Marlborough-street, on Monday, the 18th of November, 1850,

His Grace the Archbishop in the Chair,

The following Resolutions were unanimously adopted, with a warmth of feeling which evinced the interest they excited:

1. Resolved—That the Rev. Dr. Hamilton be appointed Secretary of this Meeting.

2. Resolved—That we feel a deep source of gratitude to God, in the fact that our English Brethren in the Faith have the consolation of beholding their portion of the One, Holy, and Apostolic Church placed under canonical rule, by the restoration of their Hierarchy.

3. Resolved—That we derive peculiar satisfaction from the fact, that this event has been happily accomplished without, we believe, the violation of any existing law, and without affording the slightest ground of just complaint to any class of our fellow-subjects; that the arrangement thus effected had reference solely to the members of our own communion, and merely regulated the functions of our Ministry according to the constitution of our Church; that it does not extend its influence over one inch of territory beyond that where the Catholic religion was administered hitherto under the spiritual guidance of Vicars-Apostolic, who were Bishops as truly as those of whom there is now question; and that the change of Vicariates into Sees, which extend exactly over the same surface, and where the rites of the Catholic Religion are to be administered hereafter as they have been hitherto, to those only who choose to accept them, far from being justly made by

Protestants a ground of complaint, would rather seem deserving of Protestant approval, whereas it limits the extent of the Papal Power, which they seem to dread, and places the exercise of our Ministry more directly under the control of the general Canons of the Church.

4. Resolved—That believing, as we do, that this change of discipline affects in reality no class of Christians but the members of our own Church—that it contravenes no existing law, and takes away no right or privilege of which Protestants were in possession—we were quite unprepared for the ebullition of angry feeling against Catholics and their Religion, which it has so unexpectedly excited. But an excitement so unjust cannot, we are sure, be long kept up. We can readily make allowance for the inconsiderate expressions of unkindness towards us which the advocates of intolerance were enabled to evoke from many a humane, and generous, and upright heart, while the real state of the case was studiously kept out of view; but the delusion cannot continue; the good sense of England will check that spirit of intolerence, so hostile to Religious Freedom and to Social Improvement, which was, on this occasion, partially called into mischievous activity; and we have no doubt but Her Most Gracious Majesty, the Queen, will be the first to acknowledge the justice of allowing to her faithful Catholic subjects, what is freely conceded to every other class of Christians, the peaceable exercise of their Religious Worship, according to the known discipline of their Church.

5. Resolved—That our Archbishop, the Most Rev. Dr. Murray, be requested to communicate these our deep-felt sentiments to his Eminence Cardinal Wiseman, together with our entreaty, that his Eminence will vouchsafe to make them known to his Right Reverend fellow-labourers in the work of God, and through them, to their devoted flocks, our beloved Brethren in the Faith.

6. Resolved—That we further pray his Grace, our Archbishop, to offer to that distinguished champion of the Catholic Religion our fervent congratulations on his elevation to the exalted dignity to which he has been so justly raised; and on his having been made the instrument, under Divine Providence, of carrying into effect the happy arrangement, the consideration of which has called us together.

7. Resolved—That we cannot separate without recording our deep feelings of gratitude towards our Most Holy Father, Pope Pius the Ninth, for having restored their Hierarchy to our Fellow-Catholics in Great Britain, and for the pastoral solicitude he has thereby evinced towards this cherished portion of his flock.

✠ D. MURRAY, *Chairman*,
JOHN HAMILTON. *Secretary*.

The thanks of the Clergy were cordially and unanimously presented to His Grace the Archbishop, and the Meeting then separated.

Dublin, 18*th November*, 1850.

CARDINAL WISEMAN'S REPLY.

My Dear Lord, and Brother in Christ,

Nothing could have possibly been more truly gratifying to me at this moment than the sympathy of your Grace and the clergy of Dublin. The kind and most welcome expression of their feelings in the resolutions forwarded to me by your Grace, and the affectionate letter from yourself that accompanied them are most cheering. While we are suffering from the extraordinary commotion around us, I feel that your Grace and the clergy of Dublin have come most justly to the conclusion which I entertain, in common with all English Catholics, that the good sense of our fellow-countrymen will soon bring them to see the establishment of our hierarchy in its true light, and that ample justice will be rendered both to our acts and to our motives by the public here.

I beg, through your Grace, to return my most cordial and affectionate thanks to the clergy of Dublin for their great and welcome kindness.

I am ever, my dear Lord Archbishop, your Grace's affectionate brother in Christ,

✠ N. CARD. WISEMAN.

The Most Rev. Archbishop Murray.

ECCLESIASTICAL TITLES' BILL.

(16) Into what silly inconsistencies are not the potentates of this world occasionally betrayed! What puerilities are not reverend senators seen to perpetrate! For some time the British Government had shown itself becomingly solicitous to requite, by every flattering concession of title and dignity, the eminent services wrought, even in a temporal point of view, by the Catholic prelacy in these kingdoms. Orders stringent and precise were transmitted from highest quarters to the officials of the State, directing that, in all transactions with Catholic bishops, the same designations of nobility be addressed to them, as to Protestant dignitaries of similar rank. Their religious authority was recognised, and their secular distinctions restored. They were not barely spiritual lords over their own people, but temporal lords of the land! Ere long, however, their rulers fall into ill humour, like froward children, for some fancied wrong; and pettishly snap back what they capriciously bestowed—nay! would fain wrest from their owners what heaven alone had conferred, and what the owners could resign only with their lives! Aiming to do—these wise law givers!—what they had just as good chance of accomplishing as if they sought to pluck the sun from the sky! Earthly legislators straining to abrogate what the Eternal Lawgiver had decreed. In its impotent rage, Britain confiscates and banishes the Bishop of Beverly, for calling himself that which God has made him!

As proof of English justice, too, the Irish Bishops, without having taken any part whatever in the obnoxious English ecclesiastical arrangements, are visited with just the same penalties as if they had! To achieve all these facile and sapient purposes the "Ecclesiastical Titles' Bill" was introduced before parliament early, in 1851. The following Pastoral Address to his flock discloses the indignation with which Archbishop Murray repelled the insult, and injustice, and deep ingratitude of this malignant and futile measure. Hastening to his reward, God gave him opportunity of proving to his people, once more, how little impeded he felt by the petty honors of this world, when the moment came, to lift his voice, and appeal to earth and heaven, against insolent and unmerited wrong. He who had slain VETOISM in his youth, was permitted to show how little of his pristine apostolic courage accumulated years had robbed him of—to prove how strongly his zeal for the honor and the independence of Christ's inheritance abided with him to the last.

TO THE ROMAN CATHOLIC CLERGY OF THE DIOCESS OF DUBLIN.

BELOVED BRETHREN,

The hand of persecution is about to be, once more, extended over us, and a new element of civil discord cast amongst us. Under the pretence of resisting what is untruly called a "Papal Aggression," a Bill has been introduced into Parliament, subversive of our religious discipline, hostile to the freedom of our religious worship, and fraught with mischief to the interests of our poor. In the bitterness of my heart, therefore, I call on you and your flocks to send up to the Lord of Mercy, your fervent supplications, that He, who by his wisdom hath appointed man that he might have dominion over the creature that was made by him (*Wisd.* ix. 1, &c. &c.), may vouchsafe to inspire our rulers with that wisdom that sitteth by His throne, that they may execute justice with an upright heart; not for the benefit of a fraction, but for the peace and happiness, and social welfare of the entire people over whom He has placed them. Besides calling on your flocks for this salutary purpose, you will please to add the collect, "*Pro Prælatis et Congregationibus eis Commissis*," to the other collects of the day, in every Mass which shall be celebrated, as long as this persecuting Bill shall be under the consideration of Parliament.

The proposed measure is called "A Bill to prevent the assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom." It is nominally directed against your Bishops; but it is in reality aimed against your Religion.

With respect to titles, your Bishops claim no inherent right to any of those which are derived from any earthly fountain of honor. But the spiritual

titles derived from the Church—their titles to their Episcopal sees, derived as they are from the divinely-constituted fountain of spiritual jurisdiction—they are not free to surrender. Those titles are registered in heaven. They have not been given by any secular power, and no secular power can take them away. We know our flocks, and they know us. They recognise in us their spiritual pastors, exercising episcopal jurisdiction over them in the sees in which they reside. We are their Bishops; they know us to be so, and yet a law is proposed forbidding us under penalties which we could not pay, and the non-payment of which would doom us to prison, to acknowledge, even to our own flocks, that we are what they know us to be,—the pastors whom the head of our Church, acting according to its known discipline, has placed over them. What adds to the palpable injustice of such a law, is the insulting mockery of pretending that it leaves untouched our religious liberty. No; the variety of ways in which this grievous law, if strictly enforced, would harass us in the unavoidable exercise of our merely spiritual functions—would take away from you, as well as from us, even the semblance of religious freedom. But this is not all. The poor also are to be made its victims. Famine and pestilence have not, it seems, done enough to render this unfortunate country one of the most afflicted nations of the earth; this law was still wanting to fill up the cup of its afflictions. Its poor are not yet wretched enough; the current of charity must be stopped. If a pious Catholic, moved by the express command of his Saviour and his Judge to "give alms," should entrust the fruits of his benevolence to his spiritual pastor, and call him, even through mistake, by his proper title, the holy gift is torn from the destined objects of his charity, and may be employed by Protestant hands to corrupt the faith through which he hoped for salvation. And this, too, is for us called religious freedom; and this is the return which the Catholic Clergy are to receive for their efforts in the hour of trial for the preservation of public order. But blessed be God, our reward is from above.

Beloved Brethren, "may the Lord direct your hearts in the charity of God, and the patience of Christ."—2 *Thess.* iii. 5.

✠ D. MURRAY.

Mountjoy Square, 20*th February*, 1851.

Wherever it was read, this address produced the most startling sensation. It apprised the Whigs, towards whom it was supposed that the Archbishop's political prepossessions leant, that from him they had nothing to expect in the matter but unmitigated reprobation. Several of their most influential leaders candidly confessed their sense of the great inconvenience its publication occasioned them; crowds of Catholics were roused to activity, who but for it would have remained quiescent; and even Lord

Russell was induced, by its perusal, as he acknowledged, to omit from his bill, some of the worst clauses with which it was loaded.

THE ARCHBISHOP AS A PREACHER.

(17) "His transcendent eloquence" was the designation assigned to his efforts as a preacher, by one of the greatest orators of our age, or of any age—the illustrious O'Connell. Uniform good sense, judicious selection, lucid arrangement, tender piety, a calm zeal, and quiet but most effective earnestness, clothed in language of the most artless but most winning simplicity, were its pervading attributes. All eloquent clap-traps he regarded with aversion. Against the very senseless, but once very common practice of Latin quotations, in sermons to the people, he always manifested decided hostility. He used to tell humorously of himself, that, in one of the first sermons which he preached, he introduced a long Latin sentence, in compliance, probably, with the manner of the times; and, for this display of learning, was greeted with such loud murmurs of applause, by an audience, not one of whom, it was likely, understood a syllable of its meaning, that, after laughing heartily at the matter as soon as he left the pulpit, he adopted a determination to which he ever after religiously adhered, of never again uttering a word of Latin in his sermons. His style was most perspicuous, his phraseology singularly select, and, when occasion required it, vigorous and elevated; his sentiments always just—at times thrillingly pathetic. But the pomp and pride of words he never coveted. His ambition was to instruct, to reform, to sanctify; and these important ends he attained without straining or violence. His presence in the pulpit was to the utmost degree prepossessing; his reputation as an able man, and as an amiable and pious ecclesiastic, threw additional interest around him, so that attention was all alive to whatever fell from him when he commenced to speak. For a considerable time he appeared to utter nothing very remarkable, either in reasoning or sentiment, still attention was becoming imperceptibly more and more rivited. Familiar truths, enunciated in seemingly most familiar language, assumed every instant an importance which his hearers never before imagined them to possess; and this, in a great degree, because of his consummate powers of delivery. If ever public speaker attained to that art in its perfection, it was he. If ever orator realised the fact, that delivery is the first and second and third parts of eloquence, it was Dr. Murray, in his earlier effusions from the pulpit. To this invaluable acquisition, he had to toil his way through several most disheartning impediments. He had scarcely any voice, particularly at the period to which allusion is made. His memory, though accurate and retentive, wanted that promptitude so essential for the effective delivery of premeditated composition, and a consequence of these two

capital deficiencies was an almost total absence of oratorical action. But what are the obstacles to its purposes that genius will not surmount? Or, rather, what are the difficulties in its path that zeal for the kingdom of Christ will not overcome?

Instead of allowing himself to despond, he but strove the more industriously to discover a method of compensating for the wants to which nature had subjected him; and heaven, which saw the uprightness of his intentions, and the eagerness with which he sought to execute them, enabled him to convert his very defects into occasions of pre-eminent success. His slender voice and halting memory led to that calm, and soft, and deliberate enunciation, which, managed with *his* exquisite taste and skill, so charmed his hearers, making every word to tell and every argument to convince. He often spoke but in a whisper, and never raised his voice beyond a very moderate pitch, and yet he was heard perfectly by every individual in crowded assemblages, and excited amongst them frequently the most thrilling effects. His presence in the pulpit was so solemn, his demeanour so serene and dignified, his utterance so distinct and impressive, his emphasis so correct, his tones so appropriate, the silence of the rapt multitude so profound, that it became at times a very fascination to listen to him. Besides, it was evident at a glance that in all this there entered not one grain of affectation—one particle of acting. It was nature idealised by grace—but it was nature still. It was piety, the tenderest, the sincerest, wearing the most faultless embellishments of truest art. And, thus, while eloquence seldom produced a deeper, it never produced a more legitimate effect. No one was taken by surprise, no one entrapped into persuasion. Plain truths in plain language, told in a low voice, with but slight exertion, and almost no gesture, by their innate importance and the happy order in which they were arranged, and the affecting sincerity with which they were uttered, swayed multitudes to results which the most pretending rhetoricians might envy—the most gifted aim at in vain.

He first addressed himself to the understanding, without the assent of which he deemed it fruitless to proceed, and having achieved his victory over it, he next set himself to win the heart. And here, chiefly, it was that the secret of his power lay. On the affections he played with, indeed, a master's hand. His own exquisitely sensitive nature became easily affected by topics apt to excite the feelings—and, having, as it were, wept himself, it proved easy for him to draw tears from the crowd around. In his treatment of such passages, his usual captivating simplicity was maintained. No high-wrought efforts, no elaborate phraseology, no lofty flight of imagination. Into a short sentence—into a simple word uttered at the proper moment, the whole power of the effort seemed concentrated. Like

the tones of an Æolian harp, suddenly heard and as quickly terminated, the voice of the enchanter fell upon the ear; the fountains of the affections became brimful in an instant, and gushed forth plenteously. It was because of this mastery which he held over the tender passions, that he was, for so many years, the favourite advocate of the poor, and that his charity sermons wrought such wonders in their behalf. All are not yet gone, who long remembered their emotions, when he conducted them in thought to the "sick artisan's desolated home, and bade them see the quenched "hearth-place and famine-stricken babes—some faintly screaming from "agonies of hunger—others lying prostrate, too languid to utter even "a moan." Or showed them "the little female orphan, without a friend "under the wide canopy of heaven, sitting down at some rich man's door, "to tell her sorrows to the winds." They will recollect also, how, now and then, he struck a "bolder tone," as when he denounced "the unfeeling Christian, with a prince's opulence and a miser's parsimony," and how his stature rose and swelled into the very image of indignant majesty, as with for him—almost preternatural volume of voice and vigor of action, he dwelt in repeated commentaries on the admonition of St. Paul, to "charge the rich, that they be not high-minded." His were the palmy days of charity sermons: it looks like fiction to specify the sums usually realized at them for a series of years. Four, five, or even six hundred pounds were, not unfrequently, collected on such occasions. And once, when it was projected to institute a Catholic Foundling Hospital in the metropolis, the undertaking was inaugurated by a sermon from His Grace, the proceeds of which ascended to fully ONE THOUSAND POUNDS.

Up to the demise of Doctor Troy, he preached constantly in his parish chapel at Townsend-street and elsewhere; subsequent to that event, however, he rarely appeared in the pulpit of the metropolis. On all occasions of visitation, he never failed to address the people—particularly the younger portion of them—in those beautiful extemporaneous exhortations, short, and moving, and instructive, which for some possessed attractions as powerful as his more formal discourses; but his augmented avocations upon assuming the undivided government of his Archbishopric, and other occurrences nearly coincident with that event, left him fewer opportunities and perhaps less inclination to indulge, as formerly, in more elaborate compositions. For several years his health was but delicate; and the abandonment of the little old Chapels of Liffey and Townsend-streets, however gratifying to the faithful in other respects, wrought a change in his style of delivery that greatly diminished the former magical hold which he maintained over the feelings of his auditors. The vastly enlarged dimensions of the Church of the Conception, dedicated in 1825, and the teeming multitudes that thronged to it, constrained him to adopt a loudness of tone

and energy of manner totally at variance with his former practice, so full of solemn and pathetic suavity. Though he managed his voice, which time and exercise had greatly strengthened, with peculiar dexterity and success; still, there were many whom his sentences did not reach, others who heard him but imperfectly, while those to whom he made himself distinctly audible, while they failed not to be edified and delighted at the beautiful truths that fell from him and the polished diction in which they were conveyed, yet missed those peculiar and captivating graces of manner that had so charmed them before.

It seemed due to the memory of this great Father of Religion, to endeavour, by some little analysis and history like this, to keep alive amongst us, if but even for a time, a slight idea of that gently-persuasive, and deeply affecting, and most unique style of eloquence which charmed away so many votaries of the world from its worship, and stimulated the piety of so many servants of God. Two only of his sermons have been published, one on the "Festival of Christmas," the other, on the "Immaculate Conception," both at the instance of the good Sisters of Charity, who, in their pious ingenuity to devise means of relieving their countless, famishing clients; at some juncture of more than ordinary distress, prevailed upon him to allow them to be printed with that object. His admirers, however, will be rejoiced to hear that several others, retouched by himself, are in existence, and in quick process of preparation for the press.

The assertion has been sometimes hazarded that His Grace had inherited but slender talents from nature. That industry, not genius, lent inspiration to his efforts—a sentence, which, whether intended to depreciate or to praise, contains as substantial eulogium as human tongue can award to worth. To say that he attained to such eminence—wrought such useful and such splendid things—captivated such multitudes by his eloquence, and by his mild wisdom swayed so many others so potently to his will; and all the result of an indomitable industry, is to show him forth a miracle of merit—a master-piece for the encouragement and imitation of mankind: it is to disclose in him one other trait of strong resemblance between himself and the great Saint and Bishop of Milan, whose mental resources are said to have been moderate, but whose sanctified industry has filled the world with his fame. Even the wonder-worker, Vincent of Paul, we are told, was but scantily furnished with born abilities! What a glorious category for any Archbishop to be included in!

It is not quite so clear, however, that this great Prelate was not richer in the gifts of nature than such surmises would allow. Many are unwilling to recognise the presence of very superior natural powers, unless they reveal themselves amidst flash and noise, and impetuosity. Pains-taking they look upon as incompatible with a giant's energies. Such estimates

however, would blot out from the list of genius some of the brightest names that have attracted and fixed the admiration of mankind. They who abide by them, forget that taste and judgment are valuable accompaniments of the most soaring intellectual greatness. That deep and lengthened reflection is, to no class of mortals more necessary, than to those whose daring spirits are apt to lead them recklessly to the brink of the precipice. That there are persons whose very riches of thought and facility of invention embarrass their steps and impede their progress. Who work at mines where gold is abundant but mixed largely with baser ingredients, and whose delay is caused, not by the toils of discovery but by the labours of refinement. That, again, there are souls in which the fountains of wisdom lie buried, limpid and plentiful, but at immeasurable depths; for sake of which their possessors are satisfied to dig and delve with repeated and exhausting effort; cheered, like the workers at Artesian wells, by the certainty that the living waters are beneath, that it requires but perseverance to reach them, and that, in proportion with the depths at which they are deposited, and the pains necessary to arrive at their bed, will be the copiousness and purity of the flood in which they will gush forth when obtained. That Archbishop Murray was a pains-taker is indisputable. "I wish I could compose a sermon in a week," was his remark, when he had attained the meridian of his celebrity, to a young priest whom he overheard saying that he could prepare two of them in that space of time. He was, indeed, a pains-taker, and so was Demosthenes, and so was Virgil, and so was Raphael, and so was every highest and brightest name that has illustrated the fields of literature or art. His learning was considerable, but more accurate than extensive; for his was the career that leaves short time for poring over books. As an observer of the world, few ever formed deeper or truer judgments of men. In the transactions of business, he displayed singular resources of promptitude and facility, and the most exquisite tact. As a preacher, he expended all the time and labour which his other numerous absorbing cares would permit, upon the composition of his sermons, *and no more*. About literary fame, as about every other notoriety, he was utterly unsolicitous. He preached because it was his duty; and he prepared his discourses diligently, because he feared to degrade the holy word of God. And, if we may judge by the effects, profound, and lively, and lasting, which his addresses produced, we may pronounce unhesitatingly, that, of his contemporaries, amongst whom were many most able men, very few kept up with him as a preacher, and not one left him behind. For not much less than half a century, in fine, he dignified the position, which without seeking, the public voice awarded to him—of the foremost ecclesiastic of his country; and, to use the words of an able writer commenting on his character, as developed

in Mr. Moore's inimitable bust of His Grace, "If this be not genius, it looks the likest to it of anything our imagination can conceive." Such were the results of Doctor Murray's pains-taking, such the effects of His Grace's industry—and may it be to every member of his sacred profession a lesson, to show what wonders the GENIUS of industry and pains-taking may achieve.

HIS INTERCOURSE WITH THE REGULAR CLERGY.

Amongst the mortifications which he had to encounter, when he first arrived at Rome in 1814, on the subject of the Veto, some cheering incidents occurred, that went far to repay him for the troubles with which he found himself beset. Of these the most welcome was an event, memorable amongst the most memorable of those that have rendered the pontificate of Pius VII. an era in the Church—the re-establishment, in all its original integrity, of the "Company of Jesus." Time had but too fatally demonstrated how mistaken a policy it had been, that strove to neutralise the rancors of infidelity, and to propitiate the power of worldly-minded princes by sacrificing to their combined malevolence the devoted band, that, for two hundred years, had fought in the breach and repelled the assaults of both: and, as a thanksgiving to the providence that had broken the sword of the persecutor, and that had so wonderfully reversed the fortunes of religion in the person of its chief, from a doom of despondence to joy, and independence, and power, the Pontiff resolved to signalise his re-established authority, by restoration to the Church at large, of the scholars, and missioners, and saints of Loyola. Accordingly, the convent and church of the "Gesu," the oldest and most endeared possession of the once glorious society, were restored to its few surviving fathers, and preparations hastened for the solemn reimpristination of the renowned institute. A compartment of the church was fitted up with great splendor for reception of the Pope and Sacred College. At one end was raised the Pontifical Throne; extending from which, seats were ranged on either side—for the cardinals at the right, and at the left for members of the reinstated society—representatives from the several countries in which it had been fortunate enough to retain any footing—Fathers Esmond, St. Leger, Aylmer, Butler, and Farley, attending from Ireland. At the appointed hour, His Holiness accompanied by a suit of Cardinals arrived, and having taken his seat upon the throne, the Bull re-establishing the "Society of Jesus" was read with great solemnity, and delivered by the Pope's own hand to the aged and venerable Father Perriggoné.

This august ceremony, though accompanied with all the imposing forms usual on occasions of such importance was, for prudential reasons, conducted with but little public display—all seculars being rigidly ex-

cluded, and the Archbishop of Hieropolis, with his brother deputy, Doctor Milner, being the only prelates allowed to be present. On that evening there sat down to supper in the refectory of the "Gesu," besides professed religious, one hundred applicants for admission to the novitiate, including several of the most distinguished ecclesiastics of Italy, and amongst them the afterwards celebrated and saintly Cardinal Odescalchi. At the instance, however, of Pius VII., who intimated to him that his services were required by the Church elsewhere, this holy young priest was constrained, much against his will, to withdraw from the society. But his affections lingered ever with the sons of Ignatius, so that, many years after, when he had arrived at the highest honors of the episcopacy and of the Roman purple, he relinquished all to secure the object of his early ambition—the retirement of the cloister and companionship of his beloved Jesuits. The gratification felt by Dr. Murray at this auspicious re-establishment of the society was unbounded. And for a long time the good fathers used to recount thankfully, the kind attention with which he hastened, after the ceremony was concluded, to offer his felicitations, and to express his fervent wishes for their perfect and prolonged prosperity. These sentiments, so congenial to his warm and benevolent nature, are still seen engraven on a superb chalice, which, as a token of his affectionate regards, he presented on his return home to the rev. gentlemen, the members of the society in Ireland.

For the Religious Orders of every denomination he entertained the deepest respect, and treated them ever with kindest attention, and spoke of them with marked regard. With the scholar of Betagh—the bosom friend of Clarke—the chosen child of John Thomas Troy it could not be otherwise At all times he was as ready to listen to their wishes, to espouse their cause, to encourage their pious undertakings, as he could be to indulge the inclinations, or promote the views of the most esteemed of his own more immediate clergy. In 1829, when the boon of emancipation was about to be disfigured by the jealous restrictions against the religious orders, with which it came accompanied, without an instant's delay he summoned his clergy around him, and with united effort endeavoured to stand between them and the contemplated mean aggression. With his own pen he drew up the spirited and beautiful remonstrance, in shape of a petition to both Houses of Parliament, for which the regular clergy expressed themselves so unspeakably grateful, and which they will rejoice to find reproduced here, in testimony of this great Prelate's appreciation of their deserts:

The Petition of the undersigned Secular Clergy of the City of Dublin, professing the Roman Catholic Religion,

Most Humbly Showeth—That petitioners approach your Honorable House with feelings of unbounded gratitude, for the prompt and gene-

rous effect which your Honorable House is proceeding to give to the most gracious recommendation of his Majesty, in favour of his Roman Catholic subjects.

That petitioners look forward, with the most delightful anticipations, to the blessings which this wise and generous policy will bestow on their long-distracted country—the establishment of religious peace—the diffusion of charity—the revival of mutual confidence—the concentration of all the energies of the country towards one common interest—the strength, security, and prosperity of the empire.

That while petitioners participate largely in the general feelings of gratitude which these anticipations are calculated to excite, they cannot but feel regret that the great measure of relief, after which the country sighed so long, should be accompanied by any new and unneccessary restrictions on religious liberty.

That petitioners abstain from alluding to any measure of restriction, how much soever uncalled for, which may seem to have an immediate reference to themselves; but they beg leave, with great humility, to solicit the attention of your Honorable House to that part of the Bill for the relief of his Majesty's Roman Catholic Subjects which contains certain clauses, regarding Jesuits and members of other religious orders, communities, and societies of the Church of Rome, and to represent with great deference, that the said clauses, if enacted into law, would operate to the grievous injury of many loyal and unoffending subjects of his Majesty; and would, moreover, stigmatise without cause religious institutions, which are held in veneration in the Roman Catholic Church.

That the few individuals who, in this country, bear the calumniated name of Jesuits, are intimately known to the petitioners, that their lives are pure, their conduct unassuming, their loyalty unimpeachable, and their labours for the advancement of literature and morality unceasing and effective; that the other religious orders which have for time immemorial, existed without reproach in this metropolis, under the continual inspection of the government of the country, have constantly given to petitioners and their predecessors the most efficient aid in the discharge of the duties, which the secular clergy owe to those who are entrusted to their spiritual care; duties which, without such aid, petitioners would, from their own limited number, find it impossible adequately to discharge; and that other monastic institutions, to which though they consist of mere laymen unconnected with any foreign superior, the said clauses refer, have fulfilled, with great public advantage, the object for which they lately sprung up among us, namely, the gratuitous education of the poor.

That petitioners presume, from their own experience, to state that all these institutions are suited to the wants of Ireland; that they promote ex-

tensively the public good, without being in any manner that is known to the petitioners, dangerous to the government, or prejudicial to the state; and that the suppression of them would, in the opinion of petitioners, tend much to retard the progress of education, and the moral improvement of the people.

That petitioners most humbly, but most earnestly, implore your Honorable House, not to render a measure of relief and conciliation the means of visiting with penalties and deprivation of character, whole classes of meritorious individuals, merely because they belong to institutions which are held in reverence in the Roman Catholic Church, while they afford no ground of jealousy or offence to those who profess the religion of the state.

May it therefore please your Honorable House, not to attach to the bills for the relief of his Majesty's Roman Catholic subjects, the aforesaid clauses regarding Jesuits, and members of other religious orders, communities, and societies of the Church of Rome, but to send it forth in the full beauty of untarnished grace, to be the herald of peace, of happiness, and prosperity to the country.

And your petitioners, &c. &c.

These sentiments of admiration for the objects contemplated by the religious life, and of attachment to those who devote themselves to its obligations were adopted by His Grace early in life, and they accompanied him to the grave. In 1844, upon the enactment of the law for the better management of charitable bequests, he was at first greatly alarmed at the allusion to the religious order which the act contains, as it seemed to threaten still further insecurity to these aggrieved men, and in his eagerness to shield them from the dreaded injury, he prepared a petition to parliament couched in terms of deepest regard for the victims, as it was deemed, of this new legal injustice; and although, upon consultation with lawyers of the first eminence in their profession, he was assured that his apprehensions were ungrounded, he persevered in his intention of sending forward the petition and directed that, for such purpose, it should be immediately engrossed. Meanwhile, however, he was obliged to attend a meeting of the prelates assembled at Maynooth; and it was only upon discovering that their lordships had all arrived at the full conviction that no danger was to be dreaded in that direction, that he made up his mind to withold it, at least for the present. In allusion to this supposed new aggression, are the following fervid sentences of a pastoral which he issued shortly after on the subject of this "Bequests' Act:"

"God forbid that any bishop, or any one deserving the name of Catholic, would accept the degrading office of carrying into effect a penal law, against those venerated Labourers in the Sacred Ministry, who discharge with edification, all the duties of virtuous citizens; and whose

only crime in the eye of the law is, that they bind themselves by vow, to aspire to the practise of the most exalted virtue, by the faithful observance of the Evangelical Counsels, in addition to that of the ordinary precepts of the Divine Law. Fifteen years ago, when those penal clauses, of which there is now question, were introduced into an act, which enslaved them, whilst it set others free, the secular clergy of Dublin, myself included, were not slow in petitioning Parliament, with a view to avert that threatened injustice. We did not succeed. But as long as those clauses shall continue to digrace the Statute Book, far from attempting to enforce them, we shall be anxious, on every suitable occasion, to petition for their repeal. And since the attention of our rulers has been now called to the degrading position in which an unjust law has placed those meritorious men, it may not, perhaps, be too much to hope, that the legislature may be induced to restore them, by an act of wisdom as well as justice, to the enjoyment of those civil rights which they have done nothing to forfeit."

FATHER PETER KENNY.

(18) Father Peter Kenny—alas! how unjust has not Catholic Ireland shown herself to the memory of her great men. How peculiarly ungrateful to the noble ecclesiastics that, in such crowds, have shed their lights of genius and piety over her sufferings. Whatever chance her military or political chiefs may have of perpetuating their names in conjunction with the stirring transactions with which they were mixed up, or her scholars by the survival of the literary treasures which they may have bequeathed her, the priests—whose best efforts for the happiness of her people must needs be conducted in silence and secrecy—whose merits, if not void of ostentation, are no merits at all; and whose acts and characters, recorded for the enlightenment and the imitation of their successors, may be productive of happiest consequences through long coming time, are left, uniformly, to vanish into oblivion, the instant they have finished their career of toil and struggle for the welfare of their race. Since the revival of learning in the West, it does not appear that contemporaneous biography has enriched its stores by the addition of more than one or two solitary volumes worth remembering, compiled to record the acts and elucidate the character of Irish ecclesiastics. We know but little that is satisfactory of our churchmen who preceded the invention of the press; and less, if possible, of those who have flourished subsequently. The ravages of time, and the fury of persecution may furnish something like apology for the little that we know of the former; but, for forgetfulness of the latter we have nothing to plead save only ingratitude or sloth, What an illustration of this neglect of our own just fame as a national Church—of our own va-

luable edification as Christians, does not the fact supply, that, up to this hour, the slightest attempt has not been made, or seems likely to be made, to save the history and character of the great good, man mentioned above from perishing—a character abounding in rarest and most instructive, and most edifying traits—a history replete with facts of most absorbing interest to the illustrious Society which he adorned, and which was proud of him—and to the country on which heaven bestowed his transcendent abilities, and still more transcendent virtues: the modern Apostle of Dublin, in no ordinary sense of the word; and, indeed, to an incalculable extent, of Ireland at large. Whose impetuous and high-toned eloquence in the pulpit, and never-tiring labours in the confessional, kindled up the coldest hearts, and purified the most abandoned; while his retreats and meditations, and wise counsels and saintly example, impelled the clergy far and near, in town and country, to loftiest conceptions of their celestial calling, and to burning zeal and steadfast fidelity in performance of its obligations.

When, a few years after his consecration, the Archbishop was prevailed upon, by his fellow prelates of the time, to accept for a while the presidency of Maynooth, he was fortunate enough to prevail, in his turn, upon Doctor Kenny to accompany him there as vice-president. They held these offices for but a very short time—about a year or so—yet the happy results of their combined exertions for the prosperity of that important institution were, in the highest degree, salutary; and, to the present hour, have not ceased to influence its destinies for good. They found the discipline of the college, from one cause or another, sadly relaxed; and a spirit anything but ecclesiastical too widely diffused among its inmates—insubordination, and moroseness, and foppish estimates of independence, supplanting the modesty, and docility, and respect for order, and reverence for legitimate authority, which religion demands as indispensable tokens of a genuine call to her ministry. The vigour, and vigilance, and high ascetic tendencies of Doctor Kenny, together with his reasonableness and moderation, and respectful and friendly bearing towards the students, soon wrought wonders for the reformation of manners amongst young people naturally so pious and tractable; while the suavity of the Archbishop, his bland and courteous treatment of all who approached him, his very appearance—the image of meek and unassuming dignity—completed the happy revolution. Worldly-mindedness of every sort became unfashionable, discipline was re-established, and studies prosecuted with assiduity. Doctor Murray but rarely addressed the assembled students; but when he did, so impressive and affectionate was all that fell from him, and such a favourite had he become, that every sentence was treasured up with avidity, and long remembered with profit. Doctor Kenny, on the contrary, very often exhorted the community on their

various duties, and in that strain of fervid elocution and lofty sentiment so fitted to kindle up the imagination of his young auditors, and to elevate their thoughts to a due conception of their glorious and holy destinies. It was for their use that he composed his series of meditations—one of which was produced each evening for almost the entire period of his stay in the college. These, unhappily, were never printed, nor even a copy of them kept by their pious and gifted author; but, for many years after his departure from Maynooth, continued, as they do perhaps still, to furnish the principal favourite source of daily ascetical instruction for the students. Those for whom they were first read hailed them, and most justly, with a perfect enthusiasm of delight—copies unnumbered were taken by young priests departing for the mission, were retained as an invaluable treasure of clerical instruction; and to this day are as prized, by many in far advanced life, and as reverently perused as they were listened to in their prayer-hall at college.

After his too short but memorable services at Maynooth, Dr. Kenny's days passed between the labours of the mission, to which he devoted himself with the most unwavering assiduity, and the concerns of the religious body to which he belonged, and which he had the happiness to see advancing every day steadily onwards, in that career of pre-eminent usefulness which it has so uniformly maintained. In early life the great Doctor Betagh fixed his eyes upon him, as a principal amongst the few young men whom he selected for the re-establishment of the Company of Jesus in Ireland; and to his aptitude for that object, the good old Jesuit looked forward with anticipations that gilded his latter days with augmented cheerfulness. "I have not long to be with you," he used to say in his usual tone of hearty good humour, "but never fear, I am rearing a cock that will crow when I am gone, louder and sweeter for you than ever I did." After preliminary studies, first at Carlow, and afterwards at Stoneyhurst, he repaired in company of his young associates to Sicily, and prosecuted his college course with distinction in the convent of his order at Palermo. During his stay in that island, it was occupied by the friendly troops of Great Britain, who defended it for the King of Naples against the French, who had seized upon the continental possessions of that monarch, and obliged him to take refuge in his Sicilian capital. At the same time Pope Pius VII. was held by Bonaparte a captive at Rome. A bold attempt to liberate him was determined on, in which Father Kenny was selected to act an important part. The first intimation he received of the projected enterprise reached him in an order from his superiors, to be ready in one hour to sail in an English ship of war, which was to enter Civita Vecchia and receive the Pope, to whom Dr. Kenny was to act as interpreter, and accompany him in his voyage to Palermo. Of course he was but too proud to lend his aid to such a project. The undertaking however was suddenly abandoned, which, had it been

prosecuted successfully, might have led to consequences that would have changed the entire subsequent fortunes of Europe.

Shortly after the consecration of the late Archbishop, Dr. Kenny returned to Dublin, and furnished immediate evidence, in many ways, but especially by the superiority of his oratorical powers, of the accuracy with which his friends, especially Dr. Betagh, had predicted his coming usefulness and celebrity. Eloquence was an heirloom in his family, and it came invested with some of its rarest and grandest attributes to him. It presented the strongest imaginable contrast to that of Doctor Murray. It needed no time to make itself known. At once it took the city by surprise, and upheld its reputation to the close. Not in their styles of eloquence alone, but in a variety of other ways, these two great men appeared, at first, the very opposites of each other—both surpassingly good, but in different ways. On closer view, however, resemblances were discovered as numerous and as striking as the contrasts; or, rather, it was but on the surface they seemed unlike—interiorly they were all the same. The same humility—the same distaste for the world—the same unwearied pursuit of one absorbing object—the same generosity—the same noblemindedness—the same unselfish natures—the same gentle and warm hearts—flowers of different species, both equally beautiful, pendent on the same blooming bough—fruits of dissimilar qualities, both equally delicious, graftlings on the same fruitful stock—and the gospel at the root of all. It was delightful to observe how these two great men esteemed, respected, loved each other. The veneration of Dr. Kenny for his Archbishop was unbounded. His opinions he regarded with the most reverential deference; all his merest wishes were laws not to be infringed; and he approached his person and addressed him with the modesty and submission of a child. And all this esteem and confidence and veneration His Grace reciprocated supremely. His concern at the death of the good religious was extreme—upon hearing of which he exclaimed with bitter despondency, "alas! he has not left his like behind!" This sad event occurred towards the close of 1841, in his sixty-third year, at Rome, whither he had repaired, in but indifferent health, summoned by his superiors to join the deputies of the several provinces of their order about to assemble there, in consultation on the general affairs of their Institute. He had suffered much on his journey from unfavourable weather and other inconveniences of travelling, still he seemed in no unusually bad health. On the day of his death he said Mass, and took part in the conferences of the Fathers on the matters that had called them together. As the day advanced, however, he felt himself seriously attacked with the malady from which he had so long suffered—acute asthma—and after a very short struggle yielded up his saintly soul to Him whom he had so long and so heroically served. In the far-famed Church of

the "Gesu" with his glorious Founder Ignatius, and a crowd of other illustrious saints and scholars of his society, the remains of this great Irishman—this most amiable man—this most sanctified Religious, repose.

One who esteems his acquaintanceship with Father Peter Kenny as among the chief blessings, for which he has to thank a bountiful Providence, has presumed to pay this little tribute to the memery of his dear and revered friend—proud to mingle his praises with those of the great Prelate whose noble labours on earth he so nobly seconded, and in whose rewards above he, doubtless, so largely participates.

CHRISTIAN BROTHERS.

(Note to page 35) Towards the close of the last century, during the incumbency of the celebrated Bishop Hussey, and with his Lordship's approbation, the commencement was laid, in the city of Waterford, of the Religious Society since designated "the Christian Brothers," by a few pious laymen, natives chiefly of Callan in the County of Kilkenny. Their Principal was a Mr. Richard Rice, who, after having realised considerable property in trade, was so touched at the forlorn condition of the poor boys whom he saw exposed, in such multitudes, to all the horrors of ignorance and infamy in a large commercial emporium, such as Waterford then was, that he conceived the noble purpose of devoting his wealth and himself to an effort for their preservation through means of pious and useful education. The singular blessings which were every day crowning, in Waterford and elsewhere, the exertions of the good Sisters of the Presentation, in favor of poor girls, suggested the idea and encouraged the hope of success in a like project, on behalf of the other and still more exposed sex. Having induced a few kindred spirits to join him in the charitable enterprise, he commenced by opening a free school in Waterford. In a short time Providence displayed its approbation by a shower of blessings upon the undertaking, which went on from year to year, increasing every day in importance, and attracting more and more strongly, the admiration and applause of every observer. Doctor Murray saw the utility of securing without delay a branch of this young and flourishing society, and Mr. Rice, at once yielding to the solicitations of His Grace, deputed two of the Brothers to proceed to Dublin, and open their mission amongst the poor children there. By His Grace's influence and bounty they established themselves in the parish of St. Andrew's, over which he then more particularly presided, renting a small dwelling-house in Moira-place, where they erected a little oratory, and resided except in the intervals devoted to the duties of attendance on the children. Their first school was opened on the City-quay, in a timber yard, which its humane proprietor allowed them to occupy supplying them with a huge shed for reception of the children, into which

an incredible multitude of them, from that densely-crowded district, immediately flocked. All the stratagems, which pious ingenuity could devise to render the condition of these good brothers comfortable, and to second and consolidate their usefulness, were eagerly adopted by the Archbishop. In public and in private he pleaded their cause incessantly. He preached their charity sermons, and interested several wealthy and benevolent friends of his own to aid them. He engaged many of the most influential parishioners of St. Andrew's to embody themselves into committees of management and trusteeship, attending their meetings in person, and stimulating their zeal to the utmost. To the brothers themselves he was accessible at all hours, for advice and consolation, under the grievous difficulties and privations with which they had, for years, to contend. Their superior was Mr. Thomas Baptist Gravenor, a person of eminent piety and zeal, and of considerable scientific and literary acquirements, and who was never weary of recounting the multiplied instances of the Archbishop's solicitude for their welfare, of which he, more than any other individual, was cognizant. This devout man, like Mr. Rice, a native of Callan, and one of his earliest associates, after having laboured with great efficiency, for upwards of twenty years, amongst the Brothers, withdrew from the institute, and having been received by His Grace to Holy Orders, died in 1827, curate of Irishtown, having spent six or seven years of most exemplary life in the ministry, and lies buried in the little chapel of Donnybrook, where the admiring parishioners have erected a handsome marble monument with a well-earned and highly eulogistic inscription to his memory. It was while Mr. Gravenor presided over the brothers in Dublin, that their communities of Hanover-street in St. Andrew's parish, and of Mill-street in St. Nicholas' were established—the latter through the exertions, chiefly, of the good Father Richard Kendrick, then curate and afterwards parish priest in Francis-street. In 1818, Doctor Murray solicited the approbation of their institute from the Holy See, and obtained for them an extension, as far as circumstances would permit, of the constitutions, privileges, and practices granted by Benedict XIII. to the congregation of the "Christian Schools" in France.

THE CHURCH OF THE CONCEPTION.

(21) To Irish Catholics this noble structure will long remain a monument of thrilling recollections. Notwithstanding some but too apparent architectural incongruities the fairest, and, if we except the Church of St. Paul, in London, the costliest and most extensive shrine that, for upwards of three centuries, has been inscribed to the name of Christ in the British Islands; it records emphatically the longings of that spirit which, unquelled by a thousand re-

verses, yearns still amongst us so eagerly for the glories of holy faith—prepared to make any and every sacrifice for its exaltation—proud, though it pine itself in penury, if the house of God lack not an appearance worthy of its name. It tells in its, for that time, amazing beauty and amplitude, how brightly the aspirations of Christian art still burned amongst a people, that for centuries beheld nothing encircling their altars but lowliness and deformity. It marks the epoch in our Christian annals, when the sacred fire, that had so long lain buried amongst us, was recovered and re-enkindled in the sanctuary; and when, as was said of her in the 10th century, religion began throughout the land to array herself once more, in garments of glittering purity and brightness. Built at an era of historic interest unsurpassed, it recalls scenes of absorbing joy—of purest, most legitimate national exultation. For here, on many a memorable day, while the great Pontiff officiated, the great Emancipator knelt in thanksgiving; and, when his unparalleled career was over, a nation's wail was here raised over his ashes. How singular and how transporting the providence that has watched over us! cloven down and trampled on, as an earthly power, so utterly and so often, how invincible has it shown us in our warfare for its truths! The generations are scarcely passed that saw faith's divinest things performed amid fear and trembling, under the shelving rock or the spreading tree—beneath the darkness of midnight or by the glimmerings of dawn—in the mountain glen or the wet morass—and it has strengthened us to survive it all! But a few years ago, in this city, and we were thankful for a hovel to shelter us as we bowed before God in prayer! and now town and field are being thickset everywhere with the proudest structures of our times—towering temples to his name!

In 1744 it was granted and accepted as a signal boon, that in Dublin the Catholic Chapels should be opened, morning and evening, for reception, without hindrance, of all who might choose to visit them. Half a century later and the first great relaxation of the penal laws was conceded, and the earliest proof which the Catholics of the city gave to heaven of gratitude for their consequent comparative security, was the zeal which they began to manifest for the decorum and convenience of the House of God amongst them. Up nearly to the close of the last century the episcopal parish was that of St. Nicholas, Francis-street, but in the days of Archbishop Troy it was changed for that of the "Immaculate Conception" And here, upon the dawn of their better fortunes, the faithful of Dublin resolved to erect a Church harmonising somewhat in style and dimensions, with the dignity of the Archiepiscopal residence, and with the superior wealth and respectability of the inhabitants. Several years, however, transpired before sufficient funds could be realised, or an appropriate site obtained for the purpose. At length, in 1803, the mansion of Lord Annesley, in Marlborough-street, was offered for

sale, and purchased at an expense of £5100 by the parishioners of St. Mary's as the ground for their projected new Cathedral. Still, after paying the amount of purchase, the money in hands was utterly inadequate to authorise a commencement of the works, and the committee were but too happy to accept an offer from the government, who proposed to take the premises for a barrack at an annual rent of £300. After having occupied the place for ten years the military were withdrawn, and active measures were at length taken to commence the edifice. Of the plans submitted to the Committee, that of John Sweetman, Esq., of Raheny, was adopted. And well it deserved to be; for had the same tasteful discrimination continued during its erection to guide the decisions of the committee as had influenced this first choice, Catholic Dublin would have to congratulate itself upon the possession not barely of a noble Church—for such unquestionably this edifice is—but of one of the most matchless architectural gems that has been wrought in any Christian capital for centuries. The accomplished gentleman who conceived the design having inherited from nature, it is clear, singular abilities for architectural composition; and having been forced in consequence of some participation in the troubles of 1798 to fix his residence on the continent; the familiarity which he thus contracted with the ecclesiastical buildings scattered over the countries that he visited, acting upon a mind even more devoted to religion than to the arts, enriched it with loftiest and purest conceptions on the subject of his favourite study, and perfected his aptitude to bestow on his native city a plan, for her projected new Cathedral, of faultless excellence. As the productions of combined piety and genius are humanity's proudest possessions, it is a subject of congratulation that the original model of the Church of the Conception, prepared before the edifice was commenced, and embodying all the grand and graceful ideas, that floated before the artist's imagination while employed upon this beloved project, still exists to claim our homage for the feeling and intellect that inspired them. Designed upon the severest principles of ancient art, this model discloses a successful effort to adapt the all but divine Parthenon to the purposes of a Christian temple. The solid massiveness—the unbroken continuity—the simple grandeur—the solemn repose, as well as the graceful embellishments and faultless symmetry of the glorious original are there. Nothing exaggerated—nothing obtrusive—nothing misplaced to distract attention or disturb the eye gazing in delight at the perfect whole. Had the Church been prosecuted as this model points out, it would have gone far to prove how profoundly imbued with the religious sentiment a genuine Grecian temple may be made. It needs scarcely to be added that these remarks apply almost exclusively to the interior. Notwithstanding its noble porticos the Church outside, even as the model has it, is a very inferior thing.

What motives prevailed upon the committee to depart from the internal arrangements of the Church, as still seen in the model, it has become already not a little difficult to ascertain. Some allege—and it is not at all unlikely—that the changes were determined upon, through an impression that the columns on which it was at first intended that the frame roof should rest, were found, in size and solidity, insufficient to bear the weight which they had been destined to sustain. But, be the causes what they may, the result has proved sadly detrimental to the grace and simplicity and impressiveness so conspicuous in the original plans. The beautiful distribution of light which would have been produced by a suit of windows, one over each intercolumniation, ranging above the entablature at each side, from the end of the church on to the sanctuary, was lost as soon as the determination was taken, to substitute two huge Dioclesian windows admitting the light in broken masses upon the altar, and leaving the remoter portions of the church in comparative obscurity. Another disadvantage consequent upon these changes was, a loss of the chaste and appropriate Doric ceiling, divided into rich and tasteful compartments, for a vaulting composed of immense successive bands, far from inelegant in themselves, but bereft of the lightness and gracefulness of the arrangements first contemplated. But the most mistaken of all these imagined improvements was the introduction of a dome into a severely Grecian composition. Of architectural forms the hemispherical concave dome is, to the eye as well as to the mind, indisputably the most fascinating. Covering a circular building of its own dimensions, as in the Pantheon at Rome, or balanced gracefully aloft in the sky upon the converging arms of a cruciform edifice, as at St. Peter's, it is the very perfection of tectonic taste and skill; deprived of these accompaniments, however, it is but a beautiful deformity—and in the Church of the Conception such, unfortunately, are the circumstances in which it is seen—breaking the continuity of the perspective—deranging the proportions of the edifice—obtruding itself violently upon the eye and disturbing the calm deep feeling of impressiveness and awe which it should be for ever the aim of the Christian artist to produce. Great, unquestionably, must have been the excellencies of the original design, when, despite of all these blemishes, the Church of the Conception still presents so many features to interest, to edify, and to delight. And that such is the effect produced on the beholder, we have good proof in the fact, that when the gifted designer secretly ventured home to enjoy the pleasure of gazing on it after its completion, he was gratified.

On the festival of St. Laurence, Patron of Dublin, 14th of November, 1815, its first stone was blessed and deposited. Built at a period immediately after the war, when both workmanship and materials rated at unusually

high prices, the expenses of its erection were, necessarily, very great; and several times during its progress, it became imperative from deficiency of funds to suspend the works. Still, before the demise of Archbishop Troy, in 1823, its roofing was completed, so that, as a token of respect to his Grace's memory, his successor was enabled to issue directions that the funeral service and month's-mind for his repose should be celebrated in the new church—and such, consequently, were the first religious functions performed within its precincts. At that time, however, the fabric was involved in debt to a very large amount, and for a considerable period no further advancement could be made towards its completion, until at length the pious munificence of an individual gave a successful last impulse to the undertaking. This person, whose name should not be forgotten, was the late Miss Laphen, whose subscription of £1000 was paid only on condition that the works would be forthwith resumed, and carried on without interruption until the edifice should be fit for divine service. This occurred in 1824, and so accelerated thenceforward, in consequence, was the progress of the building, that on the recurrence of the Feast of St. Laurence in 1825, just ten years from the date of its commencement, the ceremony of its first dedication took place.

As the day set apart for this imposing ceremony approached, the deepest interest was displayed by the entire Catholic population of the country—and even sectarians looked on with a species of mingled awe and surprise at the strides, which this unprecedented event evinced, that Catholics were making in respectability and importance. They were the days when the whole country was alive with the struggle for emancipation—and the solemn inauguration of this splendid classical temple, as a distinguished writer called it, filled Catholics with a pride and confidence in their condition, and their opponents with corresponding distrust in their power any longer to coerce. Among the multitudes, adherents of all parties, that crowded every day to see and admire this, in Dublin, unprecedentedly august religious edifice, one, a Protestant gentleman, was heard remarking to his companion "how vain to fight against destiny! the men who projected and carried out this work will not long submit to their bondage."

The morning of dedication at length arrived, and the scene that presented itself in the new Church realised, in every way, the fullest expectations of Catholic Ireland. From the fact that, on the occasion, the enormous sum of £2371 was realised for liquidation of the debts upon the building, and for prosecution of its still uncompleted details, a conjecture may be formed of the teeming congregation that filled the Church, and of the superior ranks to which they belonged. On the other hand the ceremonial of the day was carried out with a sustained dignity and splendour that impressed not only

the faithful at large with awe and admiration, but took the clergy themselves by surprise; many of them confessing that they had not hoped ever to witness a sacred function in Ireland conducted with such success. One striking feature in the ceremony was the number of Prelates that took part in it—a very unusual circumstance at that time, although it has since become an ordinary occurrence. Accompanied by nine of these dignitaries, one of whom was the Archbishop of Cashel, His Grace of Dublin went through the long-wished-for dedication, at the close of which he celebrated High Mass, and at the gospel, the immortal James, of Kildare and Leighlin (J. K. L.) addressed an audience of 3000 persons—many of them Protestants—in a discourse of lofty and thrilling eloquence. Hitherto the higher functions of religion had been marked in Dublin with but little of that impressive solemnity, which rigid adherence to every liturgical direction is certain always to produce: but from thenceforward a visible improvement, every year increasing, was observed.

In the evening, 300 Catholic gentlemen of Dublin entertained the Prelates, and other ecclesiastics who took part in the dedication, at dinner; Sir Thomas Esmonde in the chair. Some of the greatest names that shed such lustre on the history of the stirring events which were then concentrating on Ireland the attention of the world, mingled in the company: Doctor Doyle, and Daniel O'Connell, and Richard Sheil were among them; and the splendor, and the eloquence, and the enthusiasm of the occasion made it an evening memorable with all who partook of its festivities. On that once, and on that only, the good Archbishop was known to have participated in such hospitalities—yet when his health was drunk, as it was, amid a very frenzy of applause—he showed himself, as ever, not only equal to the occasion, but returned thanks with such an easy and fluent eloquence as captivated every one that listened; verifying thus the observation of Bush, that of all the men he had met, "Doctor Murray was the only one who never seemed off his guard—never wanted a ready and an appropriate answer—never was found inferior to whatever circumstances he chanced to be in." It is matter of regret that only a very mean and meagre report of the evening's proceedings was given by the newspapers of the day, so that the speeches, attributed in them to His Grace, to Mr. O'Connell, Doctor Doyle, and a number of other prominent men who spoke, convey not the faintest echo of the eloquence displayed by them on the occasion. Mr. Sheil's speech alone partakes, in some small degree, of a merit not unworthy of his reputation. His health having beeen drunk, he returned thanks as follows:

"Mr. Chairman, you have proposed my health. You have done me a great honour, and I shall not deprecate it. The protestations of humility are in general little else than the coquetry of egotism. Therefore I shall

say nothing of myself than that, without inquiring into my own insignificancy, I thank you for the eminent distinction which you confer upon me. That distinction derives a great value from the occasion upon which it is conferred. This is, indeed, a peculiarly national occasion. You are assembled for the just and generous purpose of testifying to the sacred and humble Pontiffs of your religion a sentiment of affectionate reverence, and of respectful and enthusiastic love. You do so on behalf of your country, for in every assurance of esteem and gratitude to the Prelates of your ancient and enduring faith (it will last until time shall be no more), you do no more than represent the feeling which beats in every pulse of the nation's heart. This is, indeed, a fine moral spectacle. The Dignitaries of our Church are the people's guests, and sitting amongst us in the simplicity of a Patriarchal home. They receive from the Children of their spiritual care, the fondest testimonies of their filial gratitude, in return for the zealous vigilance of their pure and paternal love. Is it not a noble thing to behold the meek and unaffected Pontiff of our own city, with his fine countenance beaming with Apostolic sweetness, and realising the ideal picture which we form of the first teachers of Christian truth? And is it not a matter of pride to look upon the eloquent and ardent man, upon whose head a tongue of fire seems to have descended, who has combined with the loftiest zeal for the religion, the most enthusiastic love of the liberty of his country? It is not alone from the presence of so many of the illustrious hierarchy of Ireland, that this remarkable scene derives its interest.—We are assembled to commemorate the day on which the gates of a noble temple, fitting the majesty of the worship to which it is sacred, has been thrown open to the people. At last an edifice worthy of the loftiness of our creed, stands in the centre of the metropolis. Our religion has at last lifed up its proud and majestic head. How nobly changed are the times from the period in which the rites of our Church were stamped with crime—when the adoration of God was treason to the king, and the robe of the priest was dabbled with the martyr's blood. How changed from the disastrous times when the minister of religion had no other temple than the sky of Heaven, and no other altar than the mountain rock. The voice of prayer rose in the midst of wilds and solitudes, and when the chalice was lifted up, the rain of Heaven descended upon the withered hands by which it was sustained. Those times of disaster are gone by. The adoration of God is no longer performed in terror and in stealth, and the sacred ceremonies of our religion are performed in all the pomp which befits their sublime and holy purpose. It is, sir, a reflection of a cheering kind, that not only a most noble structure has been raised, which far surpasses the temples of the Established Church, but it has risen out of the voluntary contributions of the people. It is not the product of a cruel

and tyrannical impost, and extortion is not *its architect*. No vestry of Catholics taxed the Protestant community for its erection.

> No weeping orphan sees his father's stores
> Our shrines irradiate and emblaze the floors.

The altar of God has cost no tears to man. The cottage door has not been violated. The poor man's meal has not been defrauded. The bed of straw has not been canted.—It was not built with taxes and cesses. No, sir, it arose out of the spontaneous piety of the Irish people, and was built out of that large and inexhaustible treasury of public benevolence. But, sir, I have done, and yet, before I conclude, let me be allowed to suggest a wish that this cordial association between the clergy and the people may never be dissolved. It is much better that they should be linked with Ireland by an iron chain than that they should be bound by a *golden chain* to the powers that be. I own to you that, for my part, I think the way to Heaven is too narrow for a coach and four—and I trust that I shall never see a successor of the Apostles taking that conveyance to the skies."

This little effusion of the "Orator"—as of late years it was customary to designate Mr. Sheil in the House of Commons—is revived here, because it is marked by somewhat of his characteristic fervor and richness, and because it is important that no specimen of his genius should be allowed to perish; but, above all, because, by a mournful coincidence, these two splendid Irishmen, Sheil and Murray, and one other, their countryman, of transcendent celebrity, and commemorated at this banquet, have been brought by death once more prominently before the public view, and for the last time together. The report of the evening's festivities informs us, that among the healths of illustrious men not present, was that of Thomas Moore; which having been drunk, as was to be expected, with enthusiasm, and Mr. Sheil being loudly called upon to speak, he arose and delivered a glowing eulogium upon the genius and worth of his brilliant countryman. This speech, unfortunately, has not been recorded.

Alas! not many years have since elapsed, and of all the bright array of distinguished men that encircled their beloved Pastor on that evening, how few are left! Of the crowd of Prelates that sat by him but one remains! and, one or two excepted, every layman of eminence has passed away!

> "Star after star decayed!"

The mighty Emancipator in his narrow cell! "The tongue of fire" silent for ever! In a distant land, from midst of opulence and honors, the gifted Richard Sheil entered, by a single step, into eternity! On the way, through Dublin, to their resting place, Archbishop Murray chanted an

orison over his remains; and, next morning, at the foot of the altar, received himself the dread summons to hurry hence, with him "whose lyre has vibrated through the world"—the melodious Moore* in his company! God rest their souls! they all loved and served their country!

GREAT JUBILEE OF 1825.

Within a few months after its dedication, the history of the New Church was signalized by an event, whose consequences have continued ever since to exercise the happiest influence over the character, for religious observance, of the metropolitan Catholics. This was the celebration of the great Jubilee in 1826, which, having been opened the preceding year at Rome, and having produced the most consoling benefits to religion there, was, the next year, extended to the Catholic world at large, with results still more auspicious, if possible, to the faith and morals of Christendom. Fifty years had elapsed since that uniformly exciting occurrence had last stimulated the piety of Christians; and, in consequence, but very few persons, comparatively, survived, who could boast of having witnessed its marvellous powers for good. The calamities which the Church endured at the commencement of the present century, when, of right, its recurrence should have been proclaimed; and which, in one shape or other, ceased not to afflict her during the far greater half of the Pontificate of Pius VII., rendered its renewal at first impossible, and subsequently inexpedient, until double the ordinary period had transpired between its last celebration under Pius VI., and its renewal in the first year of Leo XII. One consequence of this protracted interruption was, that it induced both friends and foes of Catholicity to regard the Jubilee as a thing entirely of the past; and its value, therefore, to be estimated according to the opposite ideas entertained by each, of the worth or worthlessness of the ages of Faith. Pious Christians looked forward to the day of its renovation, as to an epoch of approaching prosperity for religion—a period, as the name implied, of such joy to the Church as would compensate her amply for the sufferings of half a century, reimburse her for her multiplied losses, and restore to her the fervor and the fidelity of her earlier and better times. The infidel, on the other hand, and the sectarian smiled scornfully at the attempt, as they called it, to engraft on the enlightenment of the nineteenth century the inanities and follies of the twelfth. But these latter miscalculated egregiously. Never was the gate of joy into the shrine of Saint Peter broken open with more exultant solemnity than by Leo the Twelfth. Never did Pilgrim multitudes traverse its pavements with deeper devotion, than inspired them congregating round that holy and noble Pontiff! From Europe's remotest boundaries, and from regions remoter still they thronged

* Mr. Moore died on the same day as the Archbishop.

to profit of a parent's benediction; and, true to that endearing appellation, like the father in the Gospel, he was seen issuing repeatedly from the Holy City to welcome the arrival of his countless revering children; and, throwing himself into the midst of their penitent ranks, with bared head and feet like themselves, chanting the psalms of praise and supplication as he conducted them in. Nor were these effusions of faith and fervour confined to Rome, or to the crowds of pious strangers that congregated within its walls. The same devout enthusiasm was felt and manifested in the most distant corners of Christendom as at its centre, and nowhere more than in the capital of Ireland, where the pious excitement which it caused was most vivid, and its results most salutary and lasting. On the 8th of March, 1826, it was opened in the Church of the Conception by His Grace in person with extraordinary splendor and solemnity. After the entonement of the "*Veni Creator*," he commenced the Mass of the Holy Ghost, and at the Gospel delivered the following beautiful homily to the overflowing multitude around him:

"The event which we have this day to announce will ever be remembered by us, my brethren, as amongst the greatest consolations of our ministry.

"Our Holy Father, Pope Leo XII., in virtue of his prerogative as successor of St. Peter and Vicar of Jesus Christ on Earth, has vouchsafed to extend to the whole Catholic Church the advantages of the Jubilee, which was celebrated last year with so much solemnity and edification in the Capital of the Christian world. While we hail with joy this dispensation of mercy, let us lift up our hearts in thanksgiving to God, that we have the happiness to live in the communion of the Catholic Church. How delightful to be able, from the most distant quarter of Christendom, to turn to that ever-living centre, which the Son of God has established in Peter and his successors, holding together his entire Church in indissoluble unity: that centre from which, as from the heart, according to the divine organization which his wisdom had arranged, the current of life may be said to issue, diffusing animation through all the members of the great Catholic body. How delightful to behold the common Father of the Faithful seated in the Chair of Peter, in the midst of his great family, uniting all his children, throughout the wide extent of Christendom, in one grand and general effort, whereby, with united supplication they approach the Throne of Grace as one man, to offer to Heaven that holy violence which God loves, and to which he never fails to yield the richest treasures of his grace and mercy. Though you, beloved brethren, are far removed from this centre of Catholic unity, behold how fully you are within the reach of the precious advantages which it produces. The common Father of the Faithful, who is there established, looks around with an equal eye upon all the members of his dear family, and

embraces with paternal solicitude his remotest children, with the same affection as those who immediately surround his everlasting chair. To you, then, he now opens the inexhaustible Treasure deposited with the Church, of which, in the person of St. Peter, he received the special charge, when the Lord Jesus said to that Apostle, 'I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon Earth, it shall be bound also in Heaven, and whatsoever thou shalt loose on Earth it shall be loosed also in Heaven.' *Mat.* 16, 12. I would not do justice to the zeal, the charity, the paternal solicitude of the Supreme Pastor, if I were to allow this gracious dispensation to be announced in any other words than his own. Let, then, the document which he has vouchsafed to address to us, on the subject of the Jubilee, be now read.

[The Bull was then read (says the published report), by the Rev. Andrew O'Connell, who officiated as Deacon—the immense congregation listening with breathless attention to these presents of the Holy Father, and evincing, by the reverence paid to this document, the filial anxiety to hear the voice of the Supreme visible Head of the Church. The Bull being read, was returned by the Deacon to the Archbishop, who thereupon arose and continued his address to the congregation.]

"You have heard the voice of the Supreme Pastor; the words of peace which he has uttered have sunk into your hearts. We accept with gratitude the dispensation of mercy which he offers, and in his name, and by his authority, in virtue of the document which has been just read, I hereby proclaim the commencement in this Diocess of the general Jubilee, to be continued for six months from the present day.

"Though the conditions necessary for gaining the indulgence of this Jubilee, have been distinctly marked in the Pastoral instructions which were read from the pulpit on yesterday, it may not be useless to give now a brief recapitulation of them:

"The first is, that you be in a state of grace and favour with God. For the impenitent sinner, there is no Jubilee.—The drunkard, the blasphemer, the Sabbath-breaker, those who are stained with the crimes of injustice, impurity, revenge, or any other grievous transgression of God's law, can have no share in the fruits of this dispensation, until they shall have deplored and renounced their criminal habits, and offered up to him the sacrifice of a contrite and humbled heart. They must, in the presence of the great Searcher of hearts, resolve on a total and permanent amendment of life, and on reparation, as far as they shall be able, for any injury which they may have offered to their neighbour, in his person, in his property, or his character. They must in a word, as the constitution of his Holiness expressly declares, be truly penitent. You know, beloved brethren, that an indulgence imports the remission not of sin, but only of the

temporal punishment which often remains due to sin, after its guilt and the eternal punishment of hell which it deserved have, through the merits of Christ, been forgiven. Hence, as long as that foul stain remains unrepented and unforgiven, no room is left to hope for an indulgence. The all-atoning blood of the Redeemer must first efface the guilt of sin, before the soul is capable of receiving that abundant application of his merits, which an indulgence offers to the truly penitent.

"First, then, you must, in order to gain the indulgence of the Jubilee, be in the state of grace. The second condition is, that you devoutly approach the Sacrament of penance, in order to secure your reconciliation with God. The third, that you receive the most holy Sacrament of the Eucharist with due piety, to commemorate that sacred passion and death, without which there is no remission of sin or its punishment. Finally, you must offer up your devotions to God in the manner, and with the intentions which the holy Father has pointed out." Then, the Archbishop stated the manner and the spirit in which those devotions should be performed, and proceeded as follows:—"You will have observed, beloved brethren, how much the ample powers granted on this occasion to all approved confessors, respecting censures and reserved cases, facilitate now the conversion of those sinners who may have been deterred by fear or shame from approaching the tribunal of penance. May they enter, at length, at the door of mercy which is opened to them. Awakened by the zeal of the Supreme Pastor to a sense of their miseries, and animated with courage by his moving exhortation to make their peace with heaven, may they return to the house of their Father, which they had wickedly forsaken. May they throw themselves at the feet of their offended God in sentiments of sincerest compunction, and now that the whole Church is in supplication along with them, his paternal bosom will be more than ever open to receive them. But, if despising the riches of his goodness, and patience, and long-suffering, they allow these days of his mercy to pass away like so many others, without even an effort to be re-established in his favour; or if, on the other hand, resting on a false and ruinous presumption, they approach the Sacrament of reconciliation before their hearts are turned away in abhorrence from their sins, then will they employ this season of grace but to augment their spiritual miseries, and will spend the precious days of clemency in treasuring up to themselves wrath against the day of wrath, and revelation of the just judgment of God. Oh! my beloved, trifle not with the terrible justice of this God; and let there be none among you for whom this acceptable time shall have arrived in vain. Let the sinner arise out of his misery, for he is now most earnestly invited to seek forgiveness in the mercies of the Lord, which encompass him. Let the penitent be consoled, for now more abundant means of expiation are

afforded him. Let the just man rejoice, for now the treasures of Divine Grace are about to flow down more plentifully on him. Let all, with one heart, go to the Throne of Grace with a holy confidence, that through Christ their only Saviour, they will 'obtain mercy, and find grace in seasonable aid.' Oh, beloved brethren, may the expiation of these days and the mysteries which we are preparing to celebrate, become truly to you all the passover of the Lord, celebrated, 'not with the leaven of malice and iniquity, but with the unleavened bread of sincerity and truth.' That being made 'in Christ a new creature,' you may henceforth abhor the sensualities of Egypt, and only relish the spiritual things with which you are fed and inebriated, in the house of God. Thus, dead to the world and your life hidden with Christ in God, when he, your true life, shall appear, you also shall appear in glory with Him, to whom, with the Father, and the Holy Ghost, be honour and benediction for ever and ever. Amen."

To the faith and zeal which breathe through this address, our Lord vouchsafed to respond with a plenitude of benedictions on the objects of his servant's pastoral solicitudes. The clergy were unremitting in their efforts to give effect to the pious aspirations of their Bishop, and the harvest of good to souls, which crowned their united labours, seemed little less than a prodigy. At all periods of the day, from dawn to a late hour at night the work of sanctification, in one shape or another, was going on. The public devotions commenced each morning at 7 o'clock, consisting of prayers and instructions from the pulpit, and were renewed again at midday, and a third time in the evening. On the week-days, the celebrated Father Kenny harangued the people continually on their duties, in those effusions of commanding eloquence which never failed to achieve the most signal victories over sin: while on the Sundays, His Grace addressed them with the same gratifying results. Meanwhile, the sacred Tribunals were crowded almost without interruption by unprecedented multitudes Every rank without exception, and every age and sex sent their penitent throngs in unbroken succession to these fountains of propitiation, so that on the first morning of general Communion, a spectacle such as Dublin never before, it is probable, had witnessed, was presented in the Church of the Conception. The sacred edifice was thronged to complete repletion, and of the numbers congregated, it was deemed, that there was not one, who did not partake of the sacred synaxis. The renovation of baptismal vows terminated the glories of that memorable morning. It was conducted by Father Kenny, who upon beholding the sight that met him as he ascended the pulpit, burst forth into such strains of jubilation and thanksgiving, as made his overflowing audience almost beside themselves, while with uplifted hands and streaming eyes they literally shouted aloud their eternal renun-

ciation of Satan and his works. It was, indeed, a Jubilee that morning in Dublin—a bright epoch in the lives of many a wanderer, who never before had knelt at the holy table, and thenceforward never strayed away from their father's house. And yet all this was the beginning merely of the blessings that marked those days of Salvation. During the entire period of the Jubilee, which had to be extended again and again, for the purpose of enabling the numberless applicants to gratify their pious anxieties, like scenes of excited devotion were continually witnessed, in almost every parochial and every conventual Church within the city, and in several throughout the rural districts. The Archbishop renewed, in person, the same imposing ceremonies, in each Church, as those with which he opened the holy times in his Cathedral, and everywhere with similar corresponding fruits. It has been already remarked, that these fruits were not more conspicuous, than they have proved enduring. The attachment of the Metropolitan Catholics to the observance of their religious duties had been, in fact, for a long time, anything but edifying. In later years, owing to several concurrent circumstances consoling progress for the better was discernible, but to the fidelity with which the graces of the "holy year" were husbanded is due, in a chief degree, the amazingly increased frequentation of the Sacraments, which has now for so long a time, so happily distinguished the faithful of our city.

IRISH ECCLESIASTICAL SEMINARIES.

No estimate, however exalted, can overrate the importance of her seminaries to religion. In these abodes of her "children of the prophets" provision is made for securing the good wrought in one generation, and for increasing it and sending it on to the next. *There* is prepared that "salt of the earth" which is to preserve humanity, in coming years, from the corruption to which, of itself, it is tending ever. From thence must issue the lights, which are to dissipate the darkness of the world, when those that illuminate it now shall be withdrawn. With a vigilance proportionate to those momentous interests, the good Archbishop, like another St. Charles, strove, untiringly, to model the seminaries over which his authority or his influence extended, upon the highest attainable standard of excellence. A principal benefit, on which he relied from the introduction of the Missionaries of St. Vincent into the Diocess of Dublin, was the superior preparatory education, which, their schools, he knew, would open to young candidates for the ministry: and, to induce the latter to give these schools a preference, and to stimulate their industry in prosecution of the advantages which they offered, he entrusted the good Fathers with a privilege of presenting their more distinguished pupils—applicants for the priesthood—to certain free places in the College of Maynooth.

We have already seen with what advantage to the clerical spirit and habits of its inmates, he held the Presidency, for a short time, of this last-mentioned magnificent Institution. His endeared friend, Dr. Everard, afterwards Archbishop of Cashel, had preceded him in that office; and had commenced, with great vigor and diligence, the work of renovating its discipline, when declining health compelled him to interrupt his efforts, and to withdraw from the College. Strong hopes, however, were entertained by the trustees, that this able and accomplished ecclesiastic would be shortly in a position to resume his authority, and it was for the purpose of keeping the place in reserve for him, that Dr. Murray, yielding to the urgent solicitations of his brother prelates, consented to occupy the post for a while. During the year and half, or so, that he held the superintendence of this great establishment, he visited the city regularly each week, preached to his parishioners of St. Andrew's every Sunday morning, lent his assistance with the Vicars-general at the Archbishop's council on Monday, and returned, the same day, to Maynooth. To this perpetual round of journeys to and from Dublin, he felt himself constrained by claims from which his conscience would accept no exemption. The fatigue, expense, and loss of time, however, inseparable from such travail—there were no railroads in those days—besides considerations of still graver moment, left him, he judged, no alternative, as soon as it became evident that Dr. Everard could not resume office, but to resign, which he did accordingly in November, 1813, and was succeeded by the most learned and in every way most estimable Dr. Crotty, who retained the station of president until his appointment to the Bishopric of Cloyne and Ross in 1833. Still, though severed thus from all immediate connexion with its internal government, he never ceased to promote, in every shape he could, the welfare of this magnificent national seminary, of whose growing celebrity and immense services to the Church of Ireland he felt sensibly proud, and the ferocious hostility to whose interests, in these latter days, tended not a little to agitate and embitter his closing life. The following lines—the last in all likelihood he ever penned upon any matter of public concern—are extracted from a letter of Mr. Eneas M'Donnell, which appeared in the *Standard* of May 7th. They refer to the dangers which he saw ready to assail this favorite institution; and, although scarcely extending beyond a single sentence, disclose, emphatically, the alarm with which he was filled at the violence of its enemies, and the earnestness with which he deprecated any encouragement of their attempts:

"*Dublin, February 21st,* 1852.

"My Dear Sir,

"I have been favoured by your kind letter of the 18th inst., but on the nervous subject to which you allude, I can only express a hope that

our rulers will not allow themselves to be prevailed on, particularly at a moment like this, to cast another exciting element of discontent into the already too agitated bosom of our unfortunate country. I will not now enter further into the subject, but pray for peace, and leave to Providence the rest. "Faithfully your's,

"✠ D. MURRAY.

"*Eneas M'Donnell, Esq.*"

But, while Maynooth thus engaged, it did not entirely engross his attention, he regarded with earnest solicitude, and active efforts for their welfare, every other national institution for educating our youthful aspirants to the priesthood. At the instance of the Bishops, he repaired more than once to Paris, and laboured long and successfully for the restoration of Irish collegiate property in France, and for the re-establishment, in its pristine usefulness, of the renowned and extensive Irish College in the metropolis: and, when the present venerable Bishop of Dromore, now twenty-seven years ago, developed his noble scheme of a seminary at Rome, destined, principally, for reception of young ecclesiastics, who, after passing through the ordinary course of collegiate studies at home, might wish for the still further opportunities of mental improvement which the Holy City alone can supply; it was his friend, the Archbishop, that first and above all others, applauded the undertaking, and zealously and munificently promoted its success. The following brief but beautiful and significant testimony to this fact, is too precious to be passed over with only an allusion to its contents:

"*Violet-hill, Newry, June 29th*, 1852.

"Rev. and Dear Sir,

"For several days before and since I had the pleasure of receiving your letter of the 24th inst., my little stock of patience has been tried by two severe attacks—one of inflammation in my eyes, the other of rheumatism. The former is already cured, the latter is not gone, but somewhat mitigated. I avail myself of the little time I enjoy to answer your inquiry as to the part which the late venerated Archbishop of Dublin took, in forwarding my efforts to establish an Irish college at Rome.

"To answer your question fully, I should trace back every step I took from the time I proposed my plan to His Grace, until I returned to Ireland, after having succeeded, I hope, to the satisfaction of all, who, either in this country or in Rome, felt an interest in that undertaking. I recollect, with pleasure and gratitude, the co-operation of other most worthy friends, while I was labouring for success; but, next to God, the illustrious Prelate who then adorned the Arch-see of Dublin, and under whom I had endeavoured to learn—from his instructions and example—to be a

useful missionary, was ever my best and most ready friend. His contributions, which are still recorded in the Irish College of Rome; his advice, his encouragement, his sympathy, his solicitude always lively, warm, and persevering, I felt, I could anticipate upon every trying occasion, and was never disappointed. Must I not revere the memory of that great man, and hold it in benediction!

"I have the honor to be with great respect and esteem, Rev. and dear Sir, your faithful humble servant,

"✠ M. BLAKE.

"*The Rev. William Meagher, P.P.*"

May heaven vouchsafe to this invaluable establishment a perpetuity of the blessings by which its fortunes have hitherto been marked! Designed in the noble intellect of a Prelate, whose merits are too exalted to be told as yet—reared up by his persevering industry—matured by his wisdom and vigilance—on which the sympathies, the solicitudes, the bounties of his immortal friend and brother of Dublin have been, he thus tells us, so largely expended—whose advancing prosperity has been signalised by the learning, the sanctity, the cares for many a year, of the distinguished man, on whom the honors and the authority of the great Archbishop have so happily descended—patronised fondly by two of the most illustrious Pontiffs of latter ages, Leo XII. and Gregory XVI., and enriched by their munificence "*fundamenta ejus in montibus sanctis*"—it must have been intended, indeed, for magnificent ends. Who can tell what wants it may have been predestined to meet; and before long, perhaps, be called upon to supply? And then may its glories be worthy of the names entwined with its origin and early history! May it be to our Island Church, in her prosperous hours, a halo of splendour and a crown of righteousness—in her sorrows, a pledge of hope and a signal of victory!

The ruined College of Salamanca, in fine, so dear to learning and to Ireland—to the Archbishop from early recollections so doubly dear—he eagerly hoped to see revive. With the great Spanish Church and nation—to both of which our country is bound by such ties of eternal admiration and gratitude—he was anxious that our ancient acquaintance and intercourse should be maintained. To Spanish faith and Spanish generosity we were indebted, he knew, for troops of the very noblest and holiest prelates and priests that shed their lights upon our periods of suffering, and he loved to think how the same venerated land might be made to supply our Church with the ornaments of a coming happier day. Whether these pious longings may ever be realised, futurity alone can disclose. But if they be frustrated, he at least will not be to blame.

SYNOD OF MAYNOOTH.

In 1563, the Fathers of the Council of Trent concluded, at length, their arduous and protracted deliberations; and, for a long series of years, the Bishops throughout the Christian world were chiefly busied in carrying out its admirable rules of discipline, in their several diocesses, according to the peculiar wants and opportunities of each. For this purpose innumerable provincial and diocesan synods were being celebrated continually; and results the most auspicious to doctrine and morality were the happy consequences everywhere. Coincident, however, with this prosperity of the Church in so many other lands, was the endurance of unparalleled cruelties for their faith by the inhabitants of *this*. As direful a series of persecutions as ever fell upon a Christian people was that, in all likelihood, which tried the fidelity of Irish Catholics, without interruption, for one hundred-and-fifty years that intervened between the opening of the Council of Trent and almost the close of the seventeenth century. And yet, even in Ireland, bold and strenuous efforts, from time to time, were not wanted to realise, in face of a thousand dangers, the salutary wishes of religion, and impart to her children, even here, a portion of the blessings with which heaven was crowning the wisdom of the GREAT SYNOD elsewhere. In 1614, while a very Nero—the inhuman Chichester—scourged the land, the Bishops of Leinster assembled in Kilkenny, and in a Council, whose sessions were continued from the 24th to the 27th of June, under the presidency of the Archbishop of Dublin—the illustrious Eugene Mathews, the first Prelate for fifty years, it may be said, who sat in the chair of St. Laurence—a code of rules for the government and discipline of the province was published, every sentence of them replete with discretion, piety, and zeal; and which still subsists, an authentic memorial of the desolation to which, as far as earthly appearances are concerned, religion here was reduced, and of the enlightened wisdom, notwithstanding, of its Pastors, and the heroic constancy of them and of their people. Comprised in a small volume, that includes also the laws enacted in several subsequent Synods of the Dublin province, the acts of this Council of Kilkenny were printed—the title-page does not say where—in 1770, and may still be read, not alone with edification at the piety with which they abound, but with deepest interest at the insight which they open into the condition and religious practices of our forefathers two centuries ago; and into the origin of so many peculiarities of discipline, that even to the present, in some degree, prevail in our national church. They commence with the synodical address of the Metropolitan to the Council; an effusion of heart-rending eloquence, depicting vividly the solicitudes of pastoral duty with which he and his fellow prelates are agitated on the one hand; and on the other, their alarm at the perils that encompassed them,

and threatened at every instant to hurry them away from their flocks—to prison and to the scaffold.

The first act of the Council was a profession of obedience to the Holy See, and of acceptance, with devoted respect and submission, of all that had been ordained by the sacred Council of Trent; professing utmost readiness to publish and execute faithfully everything it prescribes; but deploring that, from the mournful condition of the times, it would be dangerous and often impossible to reduce its every ordinance to practice. On the subject of clandestine marriages, especially, it denounces them as impious and detestable, and excommunicates the criminals that attempt to contract or take part in such sacrilegious alliances; but through dread of still greater evils likely to ensue from any more stringent measures, the Synod abstains from declaring them null and void.

As to the house of God, if we may judge from the matters alluded to in these statutes, it would appear that religion found itself in those days, as in the first ages of the faith, utterly bereft of any such appendage. The baptismal font was to be blest and kept at the *house* of the Parish Priest. As there was no opportunity of reposing the adorable Sacrament in a consecrated place, with a light burning before it, as duty would otherwise prescribe, only one or two particles are to be preserved for communion of the dying, lest any occasion might arise in which time would not be allowed to celebrate Mass, and make immediate provision for such emergency. In selecting a place for celebration of the holy Mysteries, the most becoming localities should always be preferred, and diligent precautions adopted, to guard against all irreverence from dust falling upon the altar, by suspending cloths or linens over and about it; and when, in consequence of multitudes in attendance at Mass, it becomes necessary to celebrate under the open air, the utmost care must be taken to protect the altar above and around, so as to guard against sudden showers or gusts of wind. Two candles, or at least *one*, should be kept burning from the commencement of the holy Sacrifice to its close.

The most startling canon of all, however, and which implies most emphatically the disasters with which religion was surrounded, is that permitting laymen, in cases of necessity, to carry the holy Eucharist to prisoners about to be executed, and who, bereft of the opportunity of confession, should dispose themselves as best they could by acts of contrition, to receive worthily the adorable victim. In such cases the recipients, if priests, can administer it to themselves in the ordinary way; if laymen, they are not to touch the sacred host with their hands, but lift it into their mouths reverently with the tongue!

Up to the celebration of this Synod, the faithful in Ireland abstained

from flesh-meat on three days in each week—Wednesdays, Fridays, and Saturdays, the entire year round! On the two former days, and in some places, on all the three they abstained, in addition, from white meats; that is, from eggs, butter, cheese, and milk. And on every Friday, without exception, on all the week-days in lent, and on a vast number of vigils and other devotional times, they fasted rigidly on one meal. In fact, considerably more than half the days of the year were marked by these trying practices of self-denial, to an extent far exceeding, with perhaps one or two exceptions, the observances of the most austere religious institutes at present in the Church; and when to this we add, that between Sundays and holidays of obligation, full ninety days were set apart in each year for the worship of God exclusively, we will be enabled to form some notion of the high degree of fervor that, in midst of their afflictions, still animated the Catholic inhabitants of this country. As to the number of festivals, no innovation was attempted at the Synod of Kilkenny. The days to be kept holy were barely specified, and the faithful admonished of the duties which their recurrence imposed. The calamities, however, under which the people writhed, rendered it difficult in the extreme, at times nearly impossible, save at the risk of most alarming inconveniences, to persevere in the rigors of fasting and abstinence to which they had been so long inured. Some years previous to the celebration of the Synod, these circumstances had been urged upon the notice of the authorities at Rome, and in 1598 Clement VIII. issued a bull mitigating these austerities to a considerable extent. Still, either through reluctance to abandon observances to which they had been for centuries attached, or because the miseries of their condition rendered it difficult to obtain accurate information on the point, multitudes adhered to the ancient practice; while those who accepted the dispensation, felt agitated often with doubts and scruples on the propriety of their conduct. To relieve the consciences of the faithful, once for all, from these anxieties, the Bull of the Pope was accepted thankfully by the Metropolitan in Council, and means adopted for the notification of its contents successfully to the people. And yet, with all these precautions, we find from the acts of a subsequent Synod that, sixty years later, the inhabitants of the province still deemed themselves obligated by their ancient customs on the subject, until the publication of a Bull of Clement X., similar in its purport to that of his predecessor, induced them at length to accept an exemption from the fasts on ordinary Wednesdays, Fridays, and Saturdays throughout the year, as well as from all abstinence on Wednesdays, and from all abstinence, except of meat, on the two other days.

In this Synod, likewise, was published the Bull of Pius V., issued seven years previously, and extending the period within which the Paschal Commu-

nion might be received; so that, instead of being obligated, as heretofore, to discharge this duty within the fortnight between the Sunday before, and the Sunday after Easter, the faithful were permitted thenceforward to comply with it on any day from Ash-Wednesday to Ascension Thursday. And this, says the Bull, in order to meet the exigencies which arise from the fact, that while almost all the inhabitants of the country are Catholics; so violent is the persecution maintained against religion by the anti-Catholic government under which they live, that oftentimes neither secular or regular clergy dare to show themselves to the people.

It has been stated already, that for many years previous and subsequent to the celebration of this Provincial Synod of Kilkenny, the most unrelenting hatred was entertained, and the most envenomed obloquy poured out without respite on the faith of the people: their properties exposed to every species of legal and illegal plunder, and their persons—especially the persons of those dedicated to the service of religion—in hourly hazard of being sacrificed to the cupidity, the malice, or the whim of their tormentors. During that century and-a-half, or more, of woe, that consumed the nation to such extent as leaves it a subject of wonder how it escaped without utter extinction, it may be questioned whether a moment of fiercer conflict tried the fortitude of our forefethers than that selected by the prelates of this province for deliberation upon the means best adapted to save the remnant of religion from destruction. But a few days anterior to their meetings, the most heartless process of extermination that human malignity could devise—dishonor, confiscation, exile, death—were decreed against the unoffending pastors and their flocks.

But the worst atrocities with which they were menaced, failed to deter these heroic men from meeting and deliberating upon the spiritual exigencies of their people, and devising such means as, under their desperate circumstances, might appear best calculated to avert or diminish the perils that assailed them. And what, perhaps, is still more astonishing, because to weak nature a more trying effect, the direst cruelties that impended over them sufficed not to provoke from these sufferers one sentence of retaliation —one syllable of contumely—one undignified word. So far from it, every ecclesiastic subject to the jurisdiction of the province is charged, as he fears God, to abstain cautiously from, not to say disobedience to the constituted authorities, but from every interference whatever with such concerns; nay, from all conversation, even in private, upon affairs of state. "Imprimis igitur caveant Sacerdotes, ne publicè, aut privatim, de negotiis statûs, aut politiæ temporalis tractent: neve ullo alio modo Regiæ Majestati, aut aliis, qui sub ipsa Reipublicæ in temporalibus præsunt, se exosos reddant, aliter quám quæ sunt sui officii erga Deum et populum præstando: nimirum spirituali

tantum modo ministeria exercendo; relinquentes quæ sunt Cæsaris, Cæsari, et Deo reddentes, quæ Dei sunt."

Such was the unresisting meekness with which these Fathers of the Synod of Kilkenny bowed before the "Royal Pedant,"* who but one month before had opened his parliament at Westminster with bitterest denunciations against the Catholics of Ireland; and in a few days after followed up his cruel menaces by an edict of universal banishment against every prelate and priest in the island, under penalty of incarceration in "narrow and strongly fortified prisons," to be inflicted upon all who should dare to evade the iniquitous mandate. What evidence irrefragable of the peaceful tendencies of these apostolic sufferers, on the one hand—and of their persecutors' lying criminations and immitigable ferocity on the other.

We owe a debt of gratitude to the ecclesiastic, whoever he was, that by publishing the little compilation referred to above, entitled "Provincial and Synodical Constitutions of the Metropolitan and Primatial Church of Dublin," preserved to us so many interesting lessons on Irish ecclesiastical history, as its pages contain. The foremost and principal of those "constitutions" are the Statutes of the Synod of Kilkenny, on which we have been commenting, and of which, for nearly two centuries the Church of Dublin seems to have been so justly proud, re-enacting them in various subsequent synods, and regarding them as her chief code of provincial, clerical, discipline and law.

Did circumstances permit, we might amuse ourselves, not unprofitably, in examining which was the more edifying spectacle: Charles Borromeo, dead in his own person to all the blandishments of earthly prosperity that surrounded him, but indefatigable in eliminating with all the aid of papal and imperial authority, every inveterate abuse from amongst a flock exclusively Catholic, and substituting every sanctifying practice in their stead: propagating every maxim, enforcing every law, realising every hope and wish of the great Fathers of Trent; till, from a moral wilderness, his Church of Milan presented a garden rich in every production of Christian excellence and virtue—or Eugene Mathews and his suffragan brothers toiling intrepidly, as the acts of their Synod testify, in the same glorious cause, amidst a desolated nation and a national church in ruins, with kings, and nobles, and adversaries of every rank to combat; and poverty, and terror, and tribulation impeding them at every step; and incarceration, and banishment, and death staring them perpetually in the face! What an argument of the ever-abiding, everywhere-pervading spirit of God through his church, do not these nearly contemporary lights of religion—the Metropolitan and Saint of

* James the First.

Milan, and his saintly brother of Dublin supply! What illustrations of the contempt for all the favours and all the frowns of fortune which almighty faith can inspire! and of the dominion which, uncorrupted by the goods of the world, and unbroken by its adversities, she everywhere maintains over the souls of men!

The careers of these great and holy men, in pursuit of one object, were different—but the spirit that animated them was identical, and the results of their labours the same. The principles for which they struggled have conquered and are conquering in many places, and nowhere more so than in the Churches which they governed. It were not easy, perhaps, to point at any two spots on the map of Christendom, where religion, in later times, has erected more glorious trophies, than in the capital of Lombardy and the capital of Ireland. These apostles of their countries quitted this world in ways that partook largely of the features, which marked through life the fortunes of each. St. Charles, self-crucifying to the last, with eyes and ears and heart fast closed against the applauses of men, that in every flattering form obtruded themselves upon him, was deposited in his glittering shrine amid the wailings of his people at their irreparable loss, and with all the honors due to the foremost bishop and saint of his age: Archbishop Mathews maligned and hunted all through, laid down his wearied frame an exile and an outlaw in a distant land, with only a single consoling reflection to illume his closing hour—the consciousness of having discharged his perilous and difficult duties well.

This distinguished Prelate commenced his missionary labours as Parish Priest of Clogher; was elevated in the year 1609, to the bishopric of the same name; in 1611 was translated to Dublin; over which he presided for some twelve years, until constrained by the unrelenting cruelties of persecution, he retired at the close of life to Louvain; where, after having established, with the aid of Propaganda, a new seminary for education of young Irish aspirants to the Priesthood, he died and was buried in 1623.

He was succeeded by the excellent Thomas Flemming, who occupied the Archiepiscopal throne for a space of forty-three years. In 1640, this Prelate assembled with his suffragans, in provincial synod, at Tyrcrogher, some obscure locality in the diocess of Kildare. Their transactions are preserved in the collection already noticed, and contain nothing of particular interest, being confined to regulations for stricter observance of some ordinary canons of the Church, regarding banss, dispensations, and regular administration of the Sacraments. None of the formalities usual on such occasions are recorded as having been observed. The embittered persecution still upheld by the Protestant authorities, both lay and ecclesiastical, constrained these Prelates, in all likelihood, from attempting more than the merest essentials of the

business on which they had assembled demanded at their hands. From the twelfth or concluding canon, it appears that Archbishop Fleming had held another Synod of the Province at Dublin previously to this; but of its ordinances no other trace subsists, except the reference made to it here, informing us that in it, too, were confirmed the acts of that at Kilkenny under Eugene Mathews.

The other Prelates who took part in this Synod of Tyrchogir were the celebrated David Ruth of Ossory, Rock —— of Kildare, and William Devereux, Vicar-General of Ferns.

One of the acts of the Synod had been to confirm the appointment, made by the Archbishop, of this last-mentioned ecclesiastic as Vicar-General and "Ordinary" of Ferns, enjoying faculties for administration of all the Sacraments, within the limits of his jurisdiction, those of Confirmation and orders excepted.

This custom of constituting simple Priests as the Ordinaries of Sees—for the time being—originated in the sad necessities of those days, and was becoming, already, but too frequent. Clergymen of every grade were principal objects of persecution, but, above all, bishops; and it proved oftentimes, in consequence, most difficult to discover persons fit and willing to undertake the Episcopal burden with such additional risks attached; and often inexpedient to expose them, when found, to the perils that awaited them, and rendered their efforts to so great an extent nugatory. The date of Archbishop Fleming's demise is not clearly marked, but seems to have occurred some time in 1656, and for several years subsequently the Arch-see of Dublin remained a widowed Church, with the direction of affairs entrusted to a "Vicar-Apostolic" in Priest's orders. The individual selected for this important station was the Rev. James Dempsey, Vicar-General of Kildare, who presided over the diocess, in that capacity during the *interregnum* that occurred between the death of Archbishop Fleming and the appointment of his successor, in 1669, a period of about thirteen years, signalized by some of the most painfully remarkable events that befell religion here during the disastrous seventeenth century.

On the 3rd of September, 1658, the pitiless Cromwell was called to his account, and the victims of his cruelty in Ireland ventured to breathe and hope once more. Everywhere throughout the country efforts to restore the exhausted energies of religion were attempted, in proportion as the signs of less calamitous days appeared. In Dublin, a Synod composed of the Chapter, the Vicars Foreign, and Parish Priests of the diocess, was summoned in 1665, by Dr. Dempsey; when provision was made for the regular proclamation of banns before marriages, and permission granted to Priests, charged with the care of parishes remote from each other, to celebrate Mass twice on the first

day of Lent, and as often on the commemoration of All Souls. It was likewise ordained that the festival of the "Immaculate Conception" should be celebrated as of obligation throughout the district of Fingal.

But a far more notable and more important Convention of the Clergy assembled in Dublin in the following year, while Dr. Dempsey still administered the affairs of the diocess. One of the bitterest mortifications which the Catholics had to endure in those times, and which operated as a chief obstacle to the redress of grievances, after which they began to aspire as soon as they beheld Charles II. seated firmly on his throne, was the foul misrepresentations of their religious principles with which their enemies assailed them on every side. To protect themselves and their fellow-religionists from the consequences of these calumnies, two or three members of the Catholic aristocracy together with a couple of ecclesiastics drew up what was termed a *remonstrance*, containing, as they said, an exposition of the real doctrines of Catholicity on the subject of obedience and fidelity to the temporal powers, and of the incompetency of the Holy See to control directly or indirectly the allegiance of the people to their Sovereign. This document, purporting to issue from the heads of the Catholic Church in Ireland, was despatched to London for presentation to the King, without a single signature attached. It reached its destination, but, unauthenticated as it was, produced no further effect than a recommendation from those about the person of the Monarch to send it back, and have it fortified by the names appended of those whose sentiments it was said to represent. This was done, and high hopes entertained, that, upon its reappearance in England with the deficiencies supplied, valuable consequences would result. Scarcely, however, were its contents divulged in this country when the most wide-spread and animated resistance to its adoption was produced, yet not so much from opposition to the doctrines which it announced as from the disrespectful tone which it was said to exhibit towards the Holy See. For five years, without interruption, this unfortunate circumstance filled the country with agitation and discord, dividing the people, once more, into parties breathing the bitterest animosity against each other, and designated Remonstrants and Anti-Remonstrants according to the favour or disfavour with which they regarded the document in question. The able, but insidious, Duke of Ormond was then Lord Lieutenant, and, under an ostentation of friendly sentiments for Catholics, concealed the bitterest hostility to their claims. Through a pretended anxiety to reconcile the parties into which they were divided, but, in reality, to engender distractions still more fatal to their interests, he strongly patronised a project which had been devised to heal the wounds inflicted on the country by these divisions. This was the convocation of a National Synod of the Clergy to decide upon the question of adhering to or rejecting the ill-fated Remonstrance. Contrary to the views of

many wise ecclesiastics of the day his wishes were gratified, and on the 11th of June, 1666, this important Synod was opened at the residence of the Parish Priest of St. Audeon's in Dublin. At this period there were but four Bishops in the entire country—two of whom had but lately returned from exile and were now the only prelates in attendance on the Synod. These were the Bishops of Ardagh and Kilfenora, the latter of whom was unanimously chosen to preside. In a few days after the commencement of their sessions they were joined by the Primate, Dr. Edmond O'Reilly, who, in order to take part in the proceedings, hastened home from the continent whither he had been forced to retire. The other members of the council were composed of the Vicars-General in charge of the several sees during the banishment of their chief pastors, and amongst them Dr. Dempsey, of Dublin. With these sat the Provincials of Religious Orders and their theologians, together with such other dignified ecclesiastics as still chanced to linger in the country. The Synod, during the first two days, was engaged in arrangement of matters connected with general ecclesiastical discipline, and on the third the great question for which they were assembled, namely, the adoption of the Remonstrance or its rejection, was proposed, and nothing could surpass the patient earnestness with which it was investigated in all its bearings, by these erudite and venerable men; nor the edifying dignity and composure that, under most trying circumstances, pervaded all their proceedings. Although the liveliest anxiety was manifested, to afford the King's government every satisfactory proof, on the one hand, of his Catholic subjects' unswerving and undivided loyalty in doctrine and sentiment; the utmost caution was observed, on the other, to exclude from their deliberations all matters unconnected with the great business before them, and to guard against the slightest semblance of disrespect to the Holy See. In a lengthened and clever harangue the notorious Father Peter Walsh—the creature of Ormond and instrument of his wily designs—endeavoured to impress upon the Fathers of the council the perfect orthodoxy of the doctrines propounded in the Remonstrance, as well as the urgent expediency of corroborating its contents, by adopting it, in Synod, as a formula of the nation's opinions upon the subject of allegiance to its prince. From the first of these propositions the council exhibited no inclination to dissent, but determined that, while they paid to their King's temporal authority the most willing submission, no word or act of theirs should, even by implication, bear an appearance of slightest disrepect to Christ's Vicar upon earth. With unanimous accord, therefore, the original Remonstrance was set aside, and another fully embodying, in substance, the doctrinal opinions of the first substituted in its stead, but undisfigured by any of its exceptionable phraseology. They gave to God and to Cæsar what was due to each, and from this, to the right or to left, they would not be induced to recede. The Bishops of Ardagh and Kil-

fenora were commissioned to wait on His Excellency with a copy of their act, and were met by him with uncourteous bearing and an abrupt answer. On the fifteenth day of their proceedings their turbulent and false brother, Peter Walsh, presented himself before them, the bearer of directions from the Viceroy to dissolve the Synod. He was obeyed, and with saddened feelings but undiminished honor the venerable men returned to their homes.

For three years subsequent to this Synod the See of Dublin continued without a Bishop, Dr. Dempsey still managing its concerns as Vicar-Apostolic until, at length, in 1669, the learned and most pious Peter Talbot, of the family of Malahide, and nephew of Colonel Talbot, afterwards Duke of Tyrconnell, was elevated to the dignity of its chief Pastor. While resident at Antwerp with the Jesuits, in whose society he had made his religious profession, he had the satisfaction, it is said, of receiving Charles II. into the Catholic Church; and, after the restoration, was appointed Chaplain to the Queen. Being thus so favorably known to the Monarch, and enjoying likewise the advantages of high birth and of repute for great learning and piety, it was deemed, in all likelihood, that his appointment to the Metropolitan See would prove grateful to the Government, and induce them to treat him and his flock with unwonted leniency. Such were the considerations, we may suppose, which induced the authorities at Rome to dispense with the vow that prevents members of the Institute to which he belonged, from seeking or accepting ecclesiastical dignities. If these were the hopes indulged in by the friends of religion, they certainly were not altogether disappointed. Shortly after the Archbishop's arrival in Ireland a nobleman of most benignant character was appointed to the Viceroyalty, and His Grace treated with marked deference and favor. The ambition of his whole soul was to witness religion repairing her fallen fortunes in his country, and for this every advantage with which heaven had endowed him was strenuously employed.

During the early years of his administration numerous Synods, provincial and diocesan, were being celebrated in every quarter of the kingdom, with design, chiefly, of discarding all community of sentiment with the Remonstrants in those matters on which the two parties differed; and though we may fairly suppose that, in his well-known zeal, Dr. Talbot was not slow to adopt a similar course, we are bereft of any direct evidence to prove that he attempted more, in this way, than the celebration of two Diocesan Councils, whose recorded transactions are scanty, and unimportant to the historian with the exception of one canon, which prohibits, under penalty of excommunication, attempted marriages between Catholics and persons descended from Jewish, Moorish, or Turkish families. That portions of the first-mentioned race had wandered into Ireland, as elsewhere, is sufficiently certain, for we find the English Government engaged, at one time, in the generous enter-

prise of making over the entire island, for some valuable consideration, to a company of these Hebrew traffickers; and, at the several periods when persecution was hottest, crowds of the same high-minded race are met with embarked in the reputable profession of "Priest-Catchers;" Christians of whatever name spurning the occupation with scorn. But Moors and Turks! what footing have any such ever succeeded in acquiring amongst our forefathers? And yet must there have been some grounds of more than ordinary consequence for the enactment in Synod of the canon alluded to, as, after no inconsiderable period, it appears registered again amongst the acts of subsequent incumbencies, and visited with the same censures and reserves. Could it be that our commercial intercourse with Spain, which was carried on for ages to a vast extent, introduced saplings of some such origin amongst us?

In the same Synod that denounces these sacrilegious alliances, it was also decreed, that, in future, according to the regulations of the Council of Trent, vacant parishes should be provided with Pastors by "*Concursus*"—an ordinance, however, which, after a short time, it appeared not expedient to enforce, on account of the ever-returning difficulties in which the country and its religion were involved.

At the death, in 1685, of the contemptible Charles II. there sat in the chair of St. Laurence a Prelate every way fitted to appear with distinction amongst the great Chief Pastors, to whom, in such unbroken succession, the care of the Arch-See of Dublin has been entrusted, and one most ready to take advantage of the brief interval of prosperity which religion enjoyed, during the reign of James II., in this country. This ornament of the Episcopacy was the illustrious Archbishop Patrick Russell. He was consecrated in 1683, governed the diocess for nine years, and died in 1692, having worn his honors just long enough to witness Catholicity in the enjoyment of a brief, but very equivocal, ascendancy—to seize upon the opportunities which it afforded for repairing religion's wasted energies, and to behold the sad discomfiture of all its most cherished anticipations. Scarcely had James II. ascended the throne, and proclaimed unrestricted freedom of conscience, to all his subjects, when the Archbishop commenced that series of Provincial and Diocesan Synods which continued from year to year, while circumstances permitted, evince so edifyingly the zeal that actuated him for restoration, amongst priests and people, of that strict and salutary discipline, without which the Church looks in vain for the accomplishment of its heavenly destinies. On the 24th of July, 1685, he opened his first Provincial Synod at Dublin, assisted by his Suffragans—James Felan of Ossory, Luke Wadding of Ferns, and Edward Wesley of Kildare and Leighlin. Deputies from the several Provincial Chapters took part in the transactions, and Edward Murphy, predestined

after a lapse of thirty-nine years to take his place amongst the successors of Dr. Russell, acted as Secretary.

In the first canon it was decreed, that, as St. Laurence O'Toole is invoked as Patron of all Leinster, but especially of the City and Diocess of Dublin, his festival be observed, henceforward, as of obligation in these latter places, and as of devotion throughout the remainder of the Province.

To mark their devotion to the Holy Virgin, who, they say, has been always regarded as the Patroness of the whole island, the Fathers ordain that, in future, the festival of Her Immaculate Conception be celebrated as of strict precept, in this province, with obligation of abstinence from all servile works.

In proof of their reverence for the wishes of the Holy See, as well as of their pious predecessors, who bequeathed to them recommendations to the same effect, they receive with all due submission, everything defined by the Holy Council of Trent, and order that its several disciplinary mandates be sedulously adopted and reduced to practice, with exception only of its decrees annulling clandestine marriages, and commanding that Parishes be supplied with Pastors by *concursus*.

To restore, as far as the mournful condition of the country would allow, the decorum that should accompany the celebration of the Holy Mysteries, Parish Priests are warned to employ their best efforts for supplying themselves, each, with a little chapel (*sacellum*) under cover of which Mass might be offered up with becoming decency and respect.

Strictest orders were issued that Catholics abstain from attending at the Sermons preached by sectarians, and from all practice of contracting marriage before their ministers, or allowing their children to be baptized by such.

After returning warmest thanks to the kind Providence that of its bounty had vouchsafed to bless the realm with a Catholic Monarch, the clergy are earnestly recommended, whenever they celebrate Mass, to introduce the Collect for his happiness and welfare.

The practice of celebrating Mass in the houses of Catholic noblemen and others is strictly forbidden, save only with the express permission of the Ordinary.

In the other canons of this Provincial Synod nothing particularly worthy of observation is found, as they regard only matters of the most ordinary discipline in every province of the Church. It is consoling, indeed, to observe, how few abuses, and of, comparatively, what slender import, appear to have crept in amongst the faithful of those times, notwithstanding the unprecedented bitterness and prolongation of their sufferings. Had any enormities disgraced the lives of either Priests or People allusion to them would necessarily be observable in the acts of these Synods, a chief object of whose

celebration was the extirpation of immoralities and the re-establishment of discipline.

In the summer of the following year, 1686, Archbishop Russell called together and presided over a Diocesan Synod, at Dublin, to the ordinances of which, contained in forty-one canons, the observation just made is singularly applicable—referring, as they do invariably, either to the introduction of some more salutary practices than those already in use throughout the diocess, or to the removal of a few minor abuses, such as will be found lurking, while this world lasts, in even the best regulated portions of the Christian Republic. For instance, the first and second canons are directed to ensure instruction for the people, especially the youthful portion of them in sound doctrine, and purity of morals. Let the slanderers of our faith read these ordinances, and determine within themselves how far they may be justified in their charges, so often repeated, of indifference on the part of Catholicity to the instruction of its children: and let its friends rejoice, as they behold how, at the first gleam of improving circumstances, the school and school-master are, as ever, called into requisition for advancement of youthful virtue and enlightenment of youthful intellect. "It is our wish," says the Synod, "and our command that all ecclesiastics entrusted with care of souls catechise their people on the truths of faith, and exhort them to their Christian duties on every Sunday and festival of the year." Also, "that there be in each parish a school-master who will instruct the children in *Christian Doctrine* and in good morals; and the Pastor shall take heed often to examine whether he perform this duty; and in case of negligence that he be expelled and a more diligent person substituted in his place."

Parish Priests are admonished not only not to impede the Regular Clergy in their collection, at the altars and Chapel-doors, of the alms usually contributed by the faithful for their support, but to aid and promote the humane dispositions of their parishioners in this regard—while the Friars, on the other hand, are reminded that they must not look upon the Indulgence thus accorded to them, as any right upon which they may insist, but as a kindness and a charity for which they should proclaim themselves grateful. Pastors shall be careful to register in books appropriated for the purpose, and in the form marked out in the Roman Ritual, the baptisms and marriages of their Parishioners. No Priest, whether Secular or Regular, the Parish Priest and his Curates excepted, shall celebrate twice on Sundays or Festivals; or in private houses ever, without the Ordinary's express permission.—That no Priest be admitted to take part in offices for the dead unless clad in soutan, surplice, and cap. That there be three Examiners in Dublin without whose approbation no Priest is to be admitted to the privilege of administering the Sacrament of Penance. That there shall be also a *Master of Ceremonies*,

whose testimony of fitness shall be indispensable, before any young Priest be allowed to celebrate Mass. That every month, with exception of December, January, February, and March, Parish Priests and their Coadjutors hold conferences on subjects of Moral Theology, and on controverted matters of faith, in the City of Dublin, the Counties of Wicklow and Kildare, and in the district of Fingall. That no Pastor attempt, on occasion of collecting their dues, or of administering Baptism, Extreme Unction, or Matrimony, to exact more than the people of his district are accustomed to contribute. That Parish Priests and others in care of souls exert their utmost to eradicate the scandals of immodest singing and acting at wakes; and that the faithful be instructed as to the origin of these wakes, namely, to pray for the repose of their departed friends, and to impress upon their own souls the salutary recollection of their fast approaching departure from this world. That no Ecclesiastic appeal to the secular arm, or to factions amongst the people, for the purpose of obtaining promotion in the Church; but that, under pain of incapacity to hold or acquire any clerical preferment, all arrangements of such sort be committed to the discretion of the respective Ordinaries. That lay persons claiming right of presentation to vacant benefices, prove such right before the Ordinary, and thus enjoy its unimpeded exercise. That all persons using forms of prayer not approved of by the Church, or recurring to any superstitious means, whatever, for recovery of health or other purposes, be excluded from the Congregation of the Faithful, if, after one or two admonitions, they desist not from these impious practices, and promise faithfully to abstain from them in future. That no mother of illegitimate offspring be churched before ten days after childbirth; and should the scandal be public, that her purification be deferred for twenty days, nor be performed even then unless she shall have acknowledged her guilt and expressed her sorrow before the altar, and in presence of the congregation. That marriage be always preceded by proclamation of Banns, three times repeated, unless when just cause of dispensation exist, in which case application must be made to the Orninary. That Parish Priests instruct their people sedulously upon the obligation, incumbent upon all Christians, of worthily receiving the Sacrament of Confirmation; but "particularly," says the canon, "in this wretched country of ours where the dangers of defection from the faith are so numerous and so pressing." That the Sacrament of Matrimony, when circumstances permit, be celebrated during Mass; that the white cloth, which, according to the ancient usage of this country, is held over the heads of the married pair—in signification of the Sacramental mystery—be extended above them at the "*Sanctus*" and removed at the Communion. Should the ceremony, however, take place without Mass, this rite shall be attended to while the Priest recites the "*Confirma, &c.*" that in no case shall it be omitted, and should any indecent tricks, such as

pulling the cloth from side to side, be attempted by those present, they shall be reprimanded sharply for their impertinence by the Pastor. That vagrants and servants passing from parish to parish be not joined in marriage, until the most diligent precautions be taken to ascertain that no impediment to its celebration exists. That they be married by the Pastor in whose parish they reside for the time being, but not until a certificate be produced from him in whose parish they previously lived: and that, for stricter precaution, their Banns be published three times both in the parish from whence they came and in that where the ceremony is to be performed. That every Priest who has had the care of souls for five years in this diocess, present to it a silver Chalice and Pixis, and in case he has spent ten years on its mission, that he give to it, in addition, a Missal and set of appropriate ornaments for the altar, and that they do so under penalty of forfeiting the privileges of the diocess. These gifts, when presented, to be disposed of by the Ordinary to those places that in his judgment may stand most in need of them. That three years possession constitute no sufficient right to retention of any parish or benefice; but that all who hold such offices only during the pleasure of the Bishop, be removable at his will. That they who amuse themselves at piping and dancing during the holy time of Lent, be excluded from Mass, unless after a single admonition they desist from such practices; and that all such public pastimes be forbidden on Sundays and festivals throughout the year until after vespers, or three o'clock in the afternoon, and that districts where a contrary custom prevails be subjected to interdict unless the transgressors, after a third admonition, desist from the practice. That enormities against the sixth commandment be visited by exclusion during an entire month from Mass, and until the perpetrators shall have made public atonement before the altar for their delinquency; that a repetition of the offence be punished by three months of similar infliction. That every priest be furnished with a copy of the "Council of Trent" and of the "Roman Ritual" together with the small Ritual used in the diocess, and that the utmost uniformity in administration of the Sacraments be always observed. That no Clergyman dare to cite a brother ecclesiastic before any civil tribunal, but submit his case to the wisdom of the Bishop, and that even laymen refrain from summoning priests before public courts until they shall have first sought justice at the hands of the Ordinary. That all Priests exercising faculties in this diocess pour out their prayers at Mass and after it, for the health, prosperity, and welfare of our most gracious King, James II. and for the whole Royal Family, especially for our Queen, Mary, imploring God that, for the tranquillity and advantage of the State, she be blessed with an heir to the throne. That prayers be also fervently offerred up for the happiness and success of the most illustrious Earl of Tyrconnell, who has undertaken to conduct the public interests of our country. That every

clergyman in the diocess have a copy of these and the other statutes in force within its limits, and that the Vicars Foreign exert themselves and see that they be carefully reduced to practice.

Such is, in chief part, the substance of Statutes promulgated in the Diocesan Synod of 1686, and which, in a little less than two years, were followed by those of a second Synod of the same kind, summoned and presided over by His Grace Archbishop Russell, at Dublin, in May, 1688. On this latter occasion it was decreed that, in consequence of the ever increasing poverty and destitution to which, contrary to all hope, the Pastors of the diocess were soon reduced, Parish Priests are permitted to appeal from the altar, on any four days they may deem most appropriate, for an augmentation of the alms usually contributed by the faithful for their support. That any one charging another with erroneous doctrine in matters of faith, be prepared to come forward and substantiate the accusation, in order that culprits be punished as the canons direct—and that persons making such imputations without sufficient grounds, be visited with the penalties which the law ordains against calumniators, together with such further chastisement as the Ordinary may determine. That under penalty of excommunication, persons taken dangerously ill apprise their Parish Priest or his substitute of their condition within four days from commencement of their sickness; or sooner, in case the malady appear to threaten a rapid result for the worse. That no subject of the Dublin jurisdiction presume to appeal from the sentence of its Ordinary to any Ecclesiastical personage whatever, the Pope alone, and his Legate or Nuncio excepted. An ordinance this, aimed, it is clear, against the Primatial pretensions of Armagh.

In the August following the celebration of this his second Diocesan Synod, Archbishop Russell convened his Suffragan Prelates again to their second Provincial Council, under his administration. In it was decreed, that Parish Priests administer to soldiers in garrison all such Sacraments as they, of right, administer to their ordinary parishioners; unless when Chaplains of regiments can produce authentic proof that they are entitled, by special privilege, to discharge that office. That every Priest within the diocess do celebrate one Mass in each week for the prosperity, health, and preservation of the King and Royal Family, and of the Viceroy, the Duke of Tyrconnell. That the three admonitions to be made—the first in private—previously to proclaiming sentence of excommunication against persons guilty of neglecting their Pascal Communion, do take place, one in each of the three weeks immediately following the Feast of the Ascension. That without his Bishop's express permission no Priest attempt to wear false hair, commonly called periwigs. That each Bishop can, within the limits of his particular jurisdiction, dispense, for just cause, in any statutes enacted in this or any preceding Council of the

Province. That every Parish Priest be bound, under pain of suspension, to explain to his people, on each Sunday, some one or other point of Christian Doctrine, or make to them a short and pious exhortation on their several duties immediately after the Gospel.

On the 24th of April, 1689, Archbishop Russell closed his Synodical labours, by celebration of his third and last Diocesan Council, when it was commanded that, unless with the express approval of the Bishop, no Pastor of souls go bail for any one, in any sum exceeding forty shillings. That on fast days the use of fish be prohibited at collation. That the commutation, made by Archbishop Mathews with regard to the use of white meats, into five Paters, &c., or into the payment of one shilling in alms to the poor, be changed into a recitation of the Rosary once in each week of Lent, and this to bind, at the utmost, but under pain of venial sin, and only until leave be obtained from the Holy See, dispensing altogether with the obligation of abstinence from such meats during penitential times.

Without, originally, the smallest intention of wandering at such length, or at any length into notice of these Synodical transactions of our Prelates in times long past, the writer, while he confesses how slightly connected such disquisitions are with the main object of these pages, can, yet, scarcely regret that he has ventured to indulge, so far, on the illustration of a topic rarely brought before the reader's attention, though not without interest as matter of information for some, and of legitimate curiosity and entertainment for all. Rigid criticism may blame it as an introduction of extraneous matter, but the Christian inquirer will be gratified at the evidences produced of the piety and prudence, the learning, zeal, and intrepidity of the Fathers of Religion in our country, during times of direst consternation and peril; and of the purity of manners, and unswerving attachment to Faith, and ready submission to its constituted authorities so characteristic of our heroic people, which an inspection, however cursory, of these Synodical documents supplies.

On the 1st of July, 1690, the defeat of King James at the Boyne followed by his precipitate and ignoble flight into France, left Dublin a prey, once again to the enemies of its faith; in little more than a single other year the subjugation of the country was consummated at Limerick, and its hopes of civil and religious independence finally extinguished. The reign of intolerance, and confiscation, and terror recommenced, and was upheld with pitiless atrocity for fifty years and upwards, until the milder policies of the House of Brunswick at length prevailed. During the first panic of defeat Archbishop Russell retired to the Continent, but hastened back, at the earliest opportunity, and died amidst his people at the close of 1692.

On the 24th of April, 1689, he and his clergy celebrated at Dublin, as we

have remarked, the fifth and last of his Synodical assemblies: after which, until late in our own days, that is, for a period of more than 142 years, no similar ecclesiastical meeting either of the Diocess or Province, was convened. The wisdom with which the exigencies of the faith had been supplied in those councils whose acts we have reviewed, superseded during many years, we may venture to suppose, any very urgent necessity for new disciplinary enactments; while the tumults and embarrassments of every kind through which religion was obliged subsequently to find its way, left but small facilities for Synodical convocations or deliberations.

But better days had arrived at last; the struggle for emancipation had eventuated in magnificent success; religion, relieved from the weight that oppressed her, rose up in renovated youthfulness, exerting her innate powers with transcendent energy; new wants were felt by her votaries of every grade; higher aspirations after the perfection of their several callings were entertained by priests and people: for some years the Prelates had been assembling in annual convention, and by those who watched the progress of events it used to be remarked, that never did these venerable personages meet without making some one or other important step forward in re-establishment of the disciplines and observances of faith—without bequeathing to religion this or that memento of their exalted wisdom and piety before they dispersed.

Archbishop Murray, who had been a principal originator of these auspicious conventions, and whose accomplished mind exercised such wise but quiet influence in their councils, was not, as will be readily supposed, slow to observe these happy tendencies, which he had been himself so principal an instrument to produce, and they suggested to him strong additional motives for execution of a project on which, as he expressed himself at a meeting of his clergy, "his heart had been long set," this was the revival of Canonical Synods in his Diocess and through his Province. Having communicated on the subject with his Suffragan Prelates—all men of singular eminence and worth, one of them amongst the chief lights of the Western Church in his day, the great Dr. Doyle—and finding them most ready to join in the important undertaking, namely, the celebration of a Synod, measures were adopted without delay to bring it to an auspicious and speedy consummation. A great work was to be performed, on the successful execution of which the welfare of religion in their province for ages, perhaps, depended. Numerous important changes were called for—ancient and once valuable customs to be superseded cautiously—interests and feelings of great consideration to be managed with adroitness and delicacy. To effect all this satisfactorily, maturest deliberation was requisite, and frequent consultation with each other, accurate information on many subjects to be acquired, and all the preliminaries of a sound and permanent legislation to be attended to. The objects to be attained were, substitution of ordinances in stricter con-

formity with the canons of the Church at large for local practices introduced in periods of disaster; and establishment of a uniformity of discipline in matters of more prominent importance throughout the Province. These were subjects for deliberation in Provincial still more than Diocesan Synods, and a plan was devised by the Prelates that imparted to their acts the sanction and authority of both. The time had not yet come, they thought, when lyturgical forms prescribed for celebration of Provincial Synods and which surround them with such imposing external solemnity, might be adopted with advantage; nor could they, without obvious inconvenience, absent themselves so long from their respective flocks, as would enable them to bestow, upon the topics that were to come before them, that ample consideration which their importance demanded, and which, it was previously resolved, that they should not be allowed to want. Dispensing, accordingly, with all formalities of ceremonial, the Prelates, namely, Archbishop Murray of Dublin, and Bishops Keating of Ferns, Doyle of Kildare and Leighlin, and Kinsella of Ossory, met at the residence of some one or other of their number, and having elected a Secretary and implored the light of the Holy Spirit upon their councils, continued a week in deliberation, daily, upon the various topics which they had undertaken to discuss; at the close of which period they adjourned, transferring their sessional labours to the home of some other Diocesan, until each of the four in turn had been thus visited. Neither the order of these places, nor the length of intervals of time that transpired between the sessions is now remembered; but the plan suited admirably the two-fold purposes for which it was intended—sufficient leisure for mutual enlightenment was obtained, and the absence of each Prelate from his Church abbreviated materially.

Before the midsummer of 1831, the efforts of the Prelates to enrich their Province with a legislation in accordance with the ameliorated condition of the times, eventuated in producing the precious little volume of which, now that its authors have been summoned all to their reward, it may be said without flattery, that for piety without exaggeration, for discreetest zeal, unostentatious learning, and wise experience, it need not fear comparison with any similar compilation of which the Church has pronounced its approval in modern times. Whose golden maxims have been followed by still more golden results. A volume worthy of that noble clergy, for whose furtherance in the perfection of their divine calling it was principally designed, and that clergy worthy of it—worthy of it for the devout alacrity with which all its prescriptions were accepted, and for the fidelity with which they have been adhered to, and for the fruits of sanctification which it has operated in their lives—a volume directed by the Synod to be read, a portion each week, so as to complete the perusal of it once in each year, at least, and which the ecclesiastic who reads with seriousness and piety, will need

but few other books to guide him to the knowledge and practice of sacerdotal perfection in all its highest functions and designs.

The Prelates completed their labours about the time when the annual retreat of the Clergy throughout Leinster approached; and occasion was taken of conducting these devotional duties for that year, in form of Diocesan Council, so as to accomplish the double object of yielding to the Priests the usual opportunity of pious exercises at this season, and of ratifying the new statutes in solemn Synod, with any improvements of which they might be found susceptible.

Accordingly on the last week of July, 1831, there were held four Diocesan Synods throughout the Province with all the splendor and solemnity that in general accompany such events. At Maynooth, especially, where the Dubin Council assembled under the Presidency of the Archbishop, everything was conducted with singular impressiveness and exactitude. The following sufficiently meagre account of its transactions appeared in an English periodical of the time, "*The Catholic Magazine*," published at Birmingham.

On Tuesday, tbe 19th of July, 1831, a Synod of the Archdiocess of Dublin, was held at the Royal College of Maynooth. It was opened and conducted in all the solemn forms prescribed by the Church, and terminated after eight sessions on the evening of Friday, the 22nd. As almost one hundred and fifty years have elapsed since a Diocesan Synod was held in Dublin, nearly one hundred of the clergy were in attendance. It was opened by a solemn procession from the Hall of Theology to the Chapel, in the following order:

The Cross Bearers.
The Curates of the County two and two.
The Curates of the City.
The Parish Priests according to their Seniority.
The Superiors of Religious Orders.
The Canons of the Archdiocess of Dublin and Glendalough, according to the rank of their Prebends.
The Officials of the Synod, all attired in Cassocks and Surplices.
The Archbishop,
Attended by Deacon and Sub-Deacon in Red Vestments.

The Mass of the Holy Ghost was celebrated by the Archbishop, the usual prayers at the opeuing of a Synod were read, the assistance of the Divine spirit was solemly invoked, and the profession of faith, called the creed of Pope Pius IV., was sworn to, first by the Archbishop, on his knees, and then by each of the clergy present. After the necessary decrees of the Council of Trent had been recited, the Secretary of the

Synod read aloud the constitutions of the Diocess. A Requiem Mass was offered by the Archbishop on the second day, for the deceased clergy of the diocess, on the third, the Mass of the Holy Trinity was said, and on the last, the proceedings were again commenced by the Mass of the Holy Spirit. On each day, after the Gospel appointed for the *Ordo ad Synodum*, had been read by the Deacon, the Very Rev. Dr. Blake, V.G., delivered an appropriate sermon to the assembled clergy. The statutes were read through in six sessions. They comprise between twenty-five and thirty chapters, all methodically arranged, are written with great elegance and classic taste, and may be certainly regarded as models of this kind of Latin composition. They are believed to be the production of his Grace Dr. Murray, and in many parts bear a striking resemblance to the celebrated Synodical statutes of the Church of Milan, under the illustrious Borromeo. In the two last sessions they were formally ratified, and declared to be, after the 6th of January, 1832, the future regulations of the archdiocess of Dublin. At the close of the Synod, a most impressive discourse in Latin was pronounced by the Archbishop, and after the usual indulgence had been published, the venerable assembly was dissolved. The discipline of the Catholic Church, so full of order and beauty in all its parts, could perhaps be nowhere witnessed with such striking effect as at this most interesting assemblage of ecclesiastics, thus met together for the most sacred purposes of religion. The officials of the Synod, were: the Rev. James Callanan, P.P, of Clontarf, Promoter; the Rev. Matthew Flanagan, P.P., of Francis-street, Dublin, Procurator Cleri; the Rev. J. Hamilton, of the Church of the Conception, Secretary; the Rev. P. Woods, do,, Assistant Secretary; the Rev. William Meagher, Master of Ceremonies. Similar Synods were held, as we are informed, in the Diocesses of Kildare, Ossory, and Ferns, under their respective prelates.

HIS DEVOTION TOWARDS THE HOLY VIRGIN.

Complaint has been made, that, in the summary given of his virtues in the "Oration," notice has not been taken of the ardent devotion entertained by the Archbishop towards the Holy Mother of God. One pious friend, in particular, while expressing his surprise at the omission, instances several printed documents in proof of His Grace's unbounded trust in her advocacy, and of his eagerness to draw down upon his people the blessings that never fail to reward an imitation of her virtues, and confidence in her benignity and power. He instances the fact, which cannot be contested, that it was he, above all the Irish Prelates of his time, who laboured to obtain, through the bounty of the Holy See, an extension to the Church, in this country, of the several festivals instituted in latter times to thank Heaven for the favours ineffable

showered upon her, and for the mysteries of eternal tenderness and charity, of which it has made her the instrument, for the redemption and sanctification of mankind. One of his first acts, after the demise of his pious predecessor, and his own consequent arrival at undivided Archiepiscopal authority in Dublin, was to take measures for the celebration, thenceforward, by his clergy, of the festival and office of the "Seven Dolors," long adopted in several religious orders, and, in 1814, extended by Pius VII. to the universal Church, but from one cause or other not introduced, up to that period, into Ireland. Various other offices likewise, instituted by the Holy See to exalt the honor of our Blessed Lady or to venerate her virtues, but not enforced as of obligation, His Grace anxiously solicited and obtained for such of his Priests, as devotion might move to recite them, in preference to occurring ferial offices. The Offices, for instance, of the "Sacred Heart of Mary," of her "Purity," and "Maternity," as also that entitled "Auxilium Christianorum"—the tribute of Pius VII. in acknowledgment of his almost miraculous restoration to his Church and his dominions. These four singularly beautiful offices, the Archbishop of Dublin is empowered to allow any of his clergy to adopt, who may choose to petition him for the privilege of reciting them, in fulfilment of their obligation, on any four days not impeded by previously assigned festivals.

With his sanction and under his patronage, the affecting devotions of the "Month of Mary," now so widely celebrated throughout the diocess, were introduced in 1840, and carried on, for the first time, with most attractive solemnity in the Abbey Church of Loretto at Rathfarnham; while, about the same time, an aggregation of the diocess was effected with the Archconfraternity of "The Immaculate Heart of Mary for conversion of sinners"—an institution, which, under the direction of the celebrated Father Degenettes, has rendered the Church of "Our Lady of Victories" a scene of pious prodigies, that have transformed Paris, once more, from a city of indifferentism and profligacy, into one abounding with faith and good works, of which France in her most Catholic eras might well profess herself proud.

As may well be supposed, the devotions of the "Rosary" contained peculiar charms for the good Archbishop, especially in its modern form of the "Living Rosary," by which fifteen persons constitute themselves into what is termed a "circle," with the pious compact of meditating, each on some one or other mystery of our Lord's course upon earth, and of reciting one "*Pater*" and ten "*Aves*" in its honor—an easy and most pious device by which a large group of devout associates are combined together in practice of sublimest meditation and prayer, and our Lord and His holy Mother are honored by the recitation, each day, amongst them, of the entire fifteen mysteries of the Rosary. The associates contribute also some merest trifle—gene-

rally one penny per month—which, in due time, is expended in purchase of ornaments for the altar. To a pious female of Lyons—renowned already as foundress of the now world-wide famous "Society for the Propagation of the Faith"—is religion indebted, in our days, for possession of this most animating and most profitable form of devotion. Like the Society just mentioned, it has spread already from end to end of the Church, riveting the attention of its holiest and most enlightened Pastors, the Sovereign Pontiffs among the rest, who have attested their admiration by the enrichment of its associates with repeated valuable marks of favour and privilege. Its ingenious simplicity and magnificent purposes quickly attracted the notice of His Grace; and, by word and example he set himself to foster its growth amongst his flock. In not less than five or six "Circles" he joined as an associate, going through every prayer and meditation, each day, with characteristic exactness; and paying his penny per month most punctually. Being solicited by some person to signify to the public at large the high appreciation which he attached to the practice of the devotion, he took opportunity of complying with the request, in the following lines of approbation, affixed to a little manual printed for the use of the "Circles."

LIVING ROSARY.

Some time has elapsed since we were requested to encourage the introduction of the pious Sodality of the Living Rosary into this Archdiocess. Admiring the rules which were drawn up for the establishment and direction of this Institute, we were delighted to give our sanction to a means so highly calculated to promote the honor due to the Blessed Mother of God, and to engage her powerful intercession and patronage. Since then, we have observed the rapid spread of the devotion, and we have been exceedingly gratified, in noticing the fruits of piety and virtue, which it has everywhere produced. We are highly pleased with the design, and arrangement of *the Manual* intended for the use of the members of the Sodality. It will, we are convinced, with the divine assistance, have the happy effect of propagating the devotion more widely, and of teaching the members to acquit themselves of it with increased piety and fervour. We are, therefore, most cordial in recommending this little book to the piety of the faithful committed to our charge; especially to all the members of the Sodality, praying at the same time, that by the fervent practice of this admirable devotion, they may render themselves daily more dear to the Blessed and Glorious Queen of Heaven, and thereby entitle themselves, through her intercession with her divine Son, to God's choicest blessings and graces.

✠ D. MURRAY.

Dublin, 9th November, 1841.

THE IMMACULATE CONCEPTION.

The Immaculate Conception has been, from time immemorial, a cherished doctrine amongst the faithful of Dublin—both pastors and people. Nearly two hundred years ago the observance of its festival, as a holiday of obligation throughout the district of Fingal, received, as we have seen, the sanction of a Diocesan Synod; while, in the Provincial Council of 1685, Archbishop Russel and his suffragans extended the same strict solemnization of it to the entire province of Leinster. In our late Archbishop, religion found an adherent as devoted to belief in this distinctive privilege of God's Holy Mother, and as ardent a promoter of that belief amongst the people, as in any one of his pious predecessors. For years he made it a point, on the annual recurrence of the festival, to address the faithful, in his most persuasive and affecting manner upon the proofs of its truth and motives of attachment to the mystery. One of those beautiful effusions, the public have been long in possession of through the press; and it subsists a monument for ever of this pious and learned Prelate's impressions on the important subject. All through life and by every means within his reach, he exerted himself to propagate and inflame the devotion of his flock in its regard. In 1841, he solicited and obtained from Gregory XVI. permission for his clergy to make express public profession of this mystery in the Preface of the Mass, and in the Litanies of Loretto: and when, in 1849, his present Holiness, to mitigate the tribulations of exile, and to proclaim still more emphatically to the world his belief in the doctrine and his trust in the Holy Mother of God, issued from Gaeta permission to the bishops of the universal Church to substitute the new and beautiful office of the Immaculate Conception, drawn up by his directions, for that contained in the Roman Breviary, His Grace accepted the gratifying present without delay for his diocess, ordering copies of it to be printed forthwith and distributed amongst his priests. Some few years ago, however, in consequence of an earnest desire on the part of certain pious and influential parties at Rome, a strong inclination was entertained there of adding the great final stamp of the Church's authority to the doctrine of the "Immaculate Conception," by defining it as of faith, and in order to ascertain with certainty the feeling of the Christian world on the subject, encyclical letters were addressed by the reigning Pontiff to all the Bishops of Christendom, inviting them to inform the Holy See of the opinions held by themselves, their clergy, and people on the point of the doctrine, and on the expediency or otherwise of proceeding to a formal definition of its truth. Upon receipt of these letters, and after protracted deliberation, His Grace was understood to have transmitted his opinion as not favourable to the final

affirmative declaration. Had he listened to his own feelings alone upon the matter, nothing would have been more gratifying to him than such a decision. But upon consulting with his clergy, including the Theologians of Maynooth, finding very many of them, although adherents of the doctrine, yet disinclined to any formal definition, and happening to be impressed with similar sentiments himself, he felt obliged, however reluctantly, to shape his answers to the Holy See accordingly. He and his entire flock, priests and people, clung ardently to the doctrine of the Immaculate Conception, but he deemed that the time had not yet come for including it amongst the settled dogmas of religion.

The following beautiful and instructive letter was written by his Grace late in life, and in answer to one received by him on the subject of which it treats, from a gentleman of distinguished literary reputation, shortly after his withdrawal from Protestantism into the bosom of the Catholic Church. To the Archbishop's devout admirers, the perusal of it will doubtless prove a rich compensation for the absence, at which they have expressed themselves so dissatisfied, of any allusion in the "Oration" to his uniform unbounded devotion to the "Virgin."

"*To* ———— *Esq.*

"My Dear Sir—I have read over with much interest your kind letter, and I am bound to say, that, in the general tenor of it, I fully agree.

"You are perfectly right in believing that the Catholic Church places the foundation of her confidence in our Blessed Redeemer, without whom poor fallen man could have no hope of obtaining the Divine favor here, or the bliss of Heaven hereafter. He is the only source from which must emanate every grace by which we can hope to be sanctified, whether that grace reaches us without any intercession, and directly from Himself, or be communicated by Him at the intercession of His Blessed Mother, or of His other Saints, whom He wishes to honor; it being always understood, that, honor paid to them reverts ultimately to Him who is the author of every grace which they themselves ever obtained or can obtain for others. It was by His great Sacrifice that those graces were purchased, and to Him belongs the distribution of them in whatever manner He may think proper.

"I have not seen the original of the Pope's letter to which you allude; but, allowing the translation to be correct, it is quite true, in one sense, that God willed we should receive all through Her instrumentality—for we should receive the Redeemer himself, and, of course, through Him, all the treasures of Redemption. Nor, advancing from this, need we doubt, but that He who while on Earth worked, at Her intercession, the splendid miracle at Cana, is, also in Heaven, making Her, according to the boundless extent of his love,

the medium of communicating his still richer favors to those who, trusting in Her merits, beseech Her to lay through them, their spiritual and temporal wants before His throne, and ask Her powerful supplications to obtain, through His sufferings and death, the desired relief.

"Perhaps too, it could be said, without the least impropriety, that if she thus interested Herself in our behalf, and should through our fault fail, then indeed the last stay of Hope would sink under us, for there is no other voice that could plead in our behalf with an influence equal to Her's, before Him who alone could save us. Expressions of this kind, however, when unexplained are very liable to be misunderstood, and would in my opinion be better avoided.

"I believe with you, that through the contemplated merits of Her future Son, and for His honor, Mary was preserved from the stain of original sin, and that the sanctuary in which he became Incarnate was Immaculate. This belief is very generally rooted in the Catholic mind, and for the reasons which you very justly allege, it would be my humble wish as well as it is yours, that it should be left there undisturbed.

"I have the honor to remain,

"Dear Sir, &c. &c.

"✠ D. MURRAY."

The following documents referring to matters of interest mentioned above, it may be important to preserve, and, in consequence, they are appended here.

Daniel Murray, Archiepiscopus Dubliniensis ad pedes Sanctitatis Vestræ provolutus, eo, quo par est, animi obsequio exponit Ecclesiam Cathedralem prædictæ Diœceseos Deo dicatam esse, sub invocatione Conceptionis Beatissimæ Virginis Mariæ adeoque, optans cultum et honorem Matris Dei promovere, supplicat ut Clero prædictæ Diœceseos privilegium concedatur, quo in Missa de Conceptione Præfationi vox illa *immaculata* adhibeatur, prout aliis jam Ecclesiis concessum est. Quare—

Ex Audientia Ssmi habita die 21 *Novemb.* 1841.

Ssmus Dominus Noster Gregorius, Divina Providentia, Papa XVI., referente me infrascripto sacræ Congregationis de Propaganda Fide Secretario, precibus benigne annuens, Rmi. P. D. Archiepiscopi, Oratoris, cupiens cultum erga Beatissisimam Virginem impensius amplificari, libenter concessit, ut in universa Diœcesi Dubliniensi in Præfatione Missæ dicti festi Conceptionis ejusdem Beatissimæ Virginis et in tota illius octava dicatur "*Et te in immaculata.*"—Concessit præterea ut in Litaniis Lauretanis recitandis addatur versiculus "*Maria sine labe concepta, ora pro nobis.*" Contrariis quibuscumque non obstantibus.

Datum Romæ ex Ædibus prædictæ sacræ Congregationis, die at anno, quibus supra.

Gratis sine ulla omnino solutione, quocumque titulo.

Loco (seal) sigilli, Card. IGN. JOAN. CADOLINI.
Arch. Edessen. Secr.

Concordat cum Originali, D. MURRAY, *Arch.*

"*Beatissimo Padre.*

"Daniele Murray, Arcivescovo di Dublino umilmente supplica vostra santitá ad accordare la necessaria facoltá al clero di detta Diocesi di celebrare la festa, e di recitare l'offizio del "*Sacro Cuore di Maria,*" della "*Maternitá,*" e della "*Puritá*" della medessima, e di celebrare ancora la festa della Madonna ai 24 Maggio detta "*auxilium Christianorum*" Che.

"*Ex audientia habita die* 16 *Augusti*, 1846.

"Sanctissimus Dominus Noster Pius Divina Prondentia P. P. IX., referente me infra scripto sacræ Congregationis de Propoganda Fide Secretario, perpensis expositis, benigne ad perpetuum concessit, ut in tota Diœcesi Dubliniensi a clero sæculari, et regulari recitentur officia, et celebrentur Missæ sub Ritu Duplici Mujori *Sanctissimi Cordis B. M. V. Maternitatis*, et *Puritatis*, B. M. V., nec non die 24 Maii ejusdem B. M. V. sub titulo "*auxilium Christianorum,*" servatis Rubricis Missalis et Breriarii Romani.

"Dat. Romæ ex œd di Sacræ Congreg. die et anno quibus supra. Gratis sine ulla omnino solutione quocunque titulo.

"JOANNES ARCH. THESSALONICENSSIS,
"*Secretarus.*"

ASSOCIATION OF THE LADIES OF CHARITY.

Once that the Sisters of Charity, and after them, the Fathers of the Mission found residence in Dublin, it was only to be expected that heaven would soon enrich the same city and its environs with other pious associations, of less celebrity, perhaps, and less advantage to religion at large, but deriving their origin from the same happy source, and distinguished by the same plenitude of benedictions, as marked, invariably, the institutions of St. Vincent wherever they arrived. One of the first wonder-works of that extraordinary man for the relief of suffering humanity and reinstatement of offending souls in favor with God, was the "Confraternity of Charity," an association of devout ladies founded by the saint, while parish priest of Chatillon; and whose object was to investigate the condition of the sick poor, and afford such temporal and spiritual succour as the wants of those victims f affliction demanded, and the circumstances of their benevolent visitors could yield. This, comparatively, little minor work of St. Vincent would

have sufficed to establish the pious renown—perhaps to secure the canonisation—of less prodigious heroes of charity than he. Before many years elapsed, its branches extended into districts innumerable of France, Poland, Italy—and has gone on imparting to countless thousands, for now two centuries and a half, such benefits to soul and body as God alone can calculate. In latter times it has made its way to us—an appendage added by our good missioners to their other noble efforts for the glory of their heavenly master. Its earliest establishment was in Kingstown, formed at the close of the first mission of these pious Fathers in that parish. Shortly after, a branch of it was introduced into Rathmines. And in both these places, it were difficult to describe what good it has accomplished—what evils it has prevented. The following fervent sentences testify with what delight the Archbishop hailed its introduction amongst his people, and how heartily he poured upon it his approbation and blessing:

To the Members of the "Association of Charity" for the Spiritual and Temporal Relief of the Sick Poor.

DEARLY-BELOVED CHILDREN IN CHRIST—We have read the rules of your admirable association, and we think them eminently calculated, with the divine blessing and your zealous co-operation, to realize those designs of charity, with which the God of Charity has been graciously pleased to inspire you. We, therefore, give you our approbation of them, and we do so the more cordially as your charitable institute is one of the many works of charity established by that great benefactor of mankind, St. Vincent of Paul—the founder of the "Congregation of the Mission," and of the "Religious Sisters of Charity."

Partaking of the spirit of St. Vincent, you will walk by the observances of your Association, in the footsteps of HIM—the divine Model of Charity, "*who went about doing good.*" We have also a holy confidence, that your zealous undertaking will not fail to interest this great Saint in your behalf, and to engage his intercession before the throne of God. When on earth, his charitable feelings shared in the afflictions which then oppressed Ireland. Not satisfied with relieving those of our brethren, whom he found exiles in Paris, on account of their religion, he sent a number of his "Missionaries" into this country, and maintained them here, for several years, at the expense of his bountiful establishment, in order to fill up in some measure the void created in the ministry by the horrors of a ruthless persecution. Reflecting the virtues of their holy founder, the zealous disciples were everywhere received as messengers from Heaven; and such were the blessings that attended their ministry, that the then Bishop of Limerick could not restrain himself from saying, that "though Vincent should do nothing further for the glory of God, than the good he had done

by the Missionaries in Ireland, he should esteem himself most happy." The blood of martyrdom continued to be shed, and though Catholicity seemed all but extinguished in the country, St. Vincent hesitated not, to predict that "that blood should not be in forgetfulness before God, but that sooner or later it would be the seed of new Catholics." We bless the Almighty Giver of all good gifts, to behold the prediction verified; and, no doubt, his holy prayers before the throne of God, have powerfully aided in its fulfilment. We also trust, that through his intercession there are yet many blessings in prospect for our faithful people, and we gladly receive the introduction amongst us of those works of religion and charity of which he was the founder, as an encouragement to these anticipations. Already have we been blessed with the "Priests of the Mission," and before them, with the "Religious Sisters of Charity," and we are happy to hail your institute of charity as a further work of St. Vincent, which beginning with you, will, we trust, extend by your good example, amongst the faithful of other parishes, and secure extensive and lasting blessings for the humble objects of your zeal, in whom our divine Saviour is himself pleased to be represented.

Recommending you then, dearly-beloved children in Christ, to the intercession of St. Vincent, we unite our fervent supplications, "*that the Lord may direct your hearts in the charity of God and the patience of Christ. Amen.*"

✠ D. MURRAY, *Abp.*

Dublin, 22*nd December*, 1843.

SOCIETY OF ST. VINCENT OF PAUL.

In 1833, there sprang up in Paris, under the invocation of St. Vincent of Paul, a society of gentlemen for the temporal and spiritual aid of the poor, which may well be cited amongst the most unexpected and most consoling marvels wrought by religion in our day—adding one other item to the already countless proofs of the past, that, where the tendencies of the French mind have been directed towards worthy objects, in no manner of good works do they allow themselves to be surpassed by any people upon the earth. The members of this remarkable association consisted of persons belonging, chiefly, to the more respectable classes of society. Artists, physicians, lawyers, magistrates, and literary men, with a few ecclesiastics, shared largely in the glorious enterprise of honoring Christ in the persons of his afflicted poor, and showed themselves animated, all, with such profound and such energetic, and well directed piety for the task, as took the world of

Paris quite by surprise: evincing that, where, apparently little else than libertinism, and free-thinking, and foppery were to be found, the holiest maxims of Christianity had taken root, and were producing abundant fruits. As always on such occasions, the number of associates were at the beginning only few; but, ere long, persons of every age hastened to record their adhesion to the pious undertaking, and to devote their services to its development and maintenance; so that the delightful, but hitherto unrecognised fact soon became manifest, that Christianity, in its fairest results, was not only still alive in the capital of France, but wide-spread and flourishing. Observers have speculated with amazement upon the singular vigor with which the French mind has recovered of late years from the baneful influences of incredulity, and attached itself so strongly again to the dogmas and practices of faith. One great means, adopted by providence to ensure this auspicious conversion, has been this association of St. Vincent. It restored a Christian tone to society in places where that tone was wanted, and extended and strengthed it where it existed already. It yielded to hearts sick of the world opportunities of nobler aspirations, and of purer and healthier intercourse. To the young and untainted it offered an asylum from the perils that everywhere, but in large towns especially, mark them for a prey. Its influences operated powerfully in places high and low, from which the more direct interferences of faith would have been repelled. It made religion popular in the higher grades, by the suavities of intercourse and the charm of example; and, amongst the poor, by its gentle bearing and untiring benevolence. Surely France may bless God for its lay as well as its ordained Apostles! While the latter have been consolidating at home the advantages secured to the Church in latter years; and, through the missionaries that have gone out in such crowds from amongst them, have been pushing the victories of the Cross to the ends of the earth—the former have busied themselves re-establishing its power in the saloons of the opulent, in the schools of science, and, best of all, in the garrets and cottages of the poor; making religion amiable everywhere, everywhere respected and finally obeyed. To the invaluable "Society for Propagation of the Faith," another aggregation of simple laymen, directing its operations, chiefly from Paris and Lyons, the remotest struggling churches, and, sometimes those nearer home, are being daily indebted for the temporal succours without which they must soon languish and die; while the mission at home is supplied largely with coadjutors, fervent and indefatigable, from the Society of St. Vincent of Paul. Noble, heroic France! well wears she still her title of "most Christian land!" Groups may be there of unbelievers, no doubt. But where else shall we look for such crowds of faithful enthusiastic lovers of the Cross!

With unexampled rapidity the Society of St. Vincent diffused itself far and near through the country of its birth; until, it is likely, there is not one town of note within its bounderies to which branches of it have not reached. Shortly, other lands also longed to share in the blessings which attended its introduction wherever it arrived. Amongst the rest, Ireland has striven for that prize; and, may heaven be praised, with distinguished success. For some years the servants of God amongst us had been listening, with a pious envy, to narratives of the prodigeous benefit derived to the faithful of so many places, from the labours of these zealous associates; and fervent prayers were addressed to heaven for the extension of the "Society," to a country which, for obvious reasons, stood in such direful need of its assistance. But obstacles insurmountable appeared to obstruct every attempt at the realization of such a scheme. It was deemed that materials were not discoverable amongst our people for the purpose; that, in short, there existed not in Ireland inclination to embark in the holy enterprise, nor pious fortitude to uphold it if commenced. Very little taste for such projects, it was said, had ever been displayed by individuals, here, of the rank from which the members of such a brotherhood should needs be chosen—and very little of that uncalculating self-devotion, so necessary to ensure perseverance in such a cause. Ardent wishes enough were entertained, and earnest prayers sent up that a trial at least might be made to embody an Irish branch of the institute in Dublin. But those most anxious for its accomplishment, and apparently best fitted by station to succeed in the attempt, shrank away disheartened at the difficulties with which it seemed to them encompassed, and left its inauguration to a young and trustful ecclesiastic still breathing his first fervor, and too slightly acquainted with the world to be influenced by its chilling contact. With the pious disregard of consequences, characteristic of his zeal and years, he embarked fearlessly in the effort, and ere many days, astonished himself and the world at the facilities that met him, at almost every step of his progress, towards the happy consummation of his design. In Dublin, as in Paris, the cheering fact was soon made visible, of what stores of sincerest piety and of active benevolence lay treasured up in bosoms where it was least suspected, and whose owners waited but the summons to deal them out upon every legitimate object unsparingly! From every rank, and every age, and every profession associates came forth; and, to the wonder and edification of the entire city, launched forward in the business of the new institute with unhesitating readiness and unheard of success. It was a novel sight, assuredly, to witness the young gentlemen of Dublin—the tenderly reared—the polished—the polite, issuing out daily on their visits through the lanes and allies of the city, and penetrating fearlessly into the

most loathsome receptacles of suffering and, often of degraded humanity, to seek out and succour Christ's afflicted poor!—to feed the famished—to heal the infirm—to console the mourner—to instruct the ignorant—and lead back the wanderer to his father's deserted home. The professional gentleman—the man of business—the bustling and the laborious concluded the toils of the day by attending at the committees and arranging the business of the Society. Christian piety and good works became fashionable—and foppery, and frivolity, and vice discountenanced in proportion. It would be endless, however agreeable the task, to enumerate the benefits of every kind conferred by this invaluable association upon society in its every division throughout the city, particularly during the mournful days of pestilence and famine by which it has pleased heaven that we should be, of late years, so often and so direfully scourged. It was a tender disposition of providence to mitigate the severities of these visitations, that in 1845—the year immediately preceding the arrival of these afflicting trials—the Society of St. Vincent made its way amongst us, and a magnificent evidence of the enriching charity which binds its members together—how far asunder or how little known, personally, to each other—that, during the year of awful recollections, 1846, no less a sum than SEVEN THOUSAND POUNDS arrived from the society in France, to be disposed of by their Dublin brothers amongst our famishing poor.

Since the establishment of the "Congregation of the Mission" in his Diocess, Archbishop Murray was vouchsafed no such consolation as that yielded to him by the introduction of this Society of St. Vincent of Paul. It revealed to him the delicious, well earned, well proven hope, that he had cultivated the vineyard committed to him well; that the seeds of faith and piety and good works had been scattered widely and wisely over a fertilized and well prepared soil, and that he was left to the harvest time to witness the beginning at least of a teeming produce. "*Terra dedit fructum suum.*" With fondest affection he watched over the progress of the "Society," and promoted, as far as in him lay, its every interest with assiduous care, from the first hour of its introduction to the last days of his life. It was a delight to him always to speak of its services—the merits of its individual members—the ability with which its affairs were conducted—and the boundless usefulness it developed. Whenever circumstances allowed him to do so he never failed to attend its general meetings; took part with alacrity in all their proceedings—and listened and treasured up with attention every suggestion that was made to promote its objects of good. He blessed God inwardly for its accession, through his mercy, to the other aids of faith which had grown up and matured so abundantly within his jurisdiction in his time; and he was spared to behold it multiplying its resources round

him every day, and passing forward and enriching the other churches of the land, and consoling its other pastors as it had consoled himself. At his demise the society reckoned eight numerously attended "Conferences" within his diocess—six in the city, and two in the smaller towns; together with twenty-one others scattered through the several provinces of the country. The following is the Pastoral Address in which his Grace first imparted to the society the expression of his approval, and wishes for its prosperity.

"Beloved Brethren.—Blessed be that gracious God, from whom is every '*best and every perfect gift*,' the '*faith once delivered to the Saints*'—that life-giving '*faith which worketh by charity*'—is still preserved in all its vigour among us, and is now about to introduce into this diocess a new and efficient agency, to extend more widely the reign of Christ over the hearts of his children, and animate them to the assiduous practice of that favourite virtue of which he said '*this is my commandment that you love one another.*'

"The name of St. Vincent of Paul, whom you have selected as your patron, is dear to charity—dear to us. Already have his spiritual daughters, those angels of mercy, the religious Sisters of Charity, spread innumerable blessings amongst our poor. And, in every one of these country parishes which his missionaries have hitherto blessed with their presence, many a once hardened and impenitent sinner has been softened, by their moving instructions, into sentiments of deepest compunction; arrested in his headlong course towards the precipice of perdition; brought back to the saving path which leads to heaven; and left in the conscious enjoyment of the rich and consoling hope, that a *contrite and humble heart God will not despise.* And now, beloved brethren, a new and delicious source of consolation springs up within me, when I find, that according to one of those beneficient plans which that great servant of God, your glorious patron, St. Vincent of Paul, pointed out for the alleviation of human misery, you have been moved by divine grace to form yourselves into a Society, the object of which is, that all the poor of Christ, the relief of whose spiritual or corporal wants shall come within the reach of your united efforts, shall receive through your charity, such aids and such comforts, both spiritual and corporal, as it will be in your power to afford.—I approve most warmly of your holy project.

"I have read with much satisfaction the rules by which you propose that your Society shall be governed. They are the fruit of deep reflection, and of enlightened piety. They point out distinctly, the means best suited to render the combined exercise of your benevolence extensively useful to your suffering fellow creatures; and they are, besides, admirably calculated to quicken still more within your own bosoms, that holy fervour which has

united you together in the service of your heavenly Master. I give them my cordial approbation, and I say with St. Paul, *whosoever shall observe this rule, peace on them and mercy.*

"Go on then, beloved brethren, in your virtuous course, under the guidance of that God who is Himself charity, with humble confidence that He, who moved you to undertake this work of mercy for his honor, will vouchsafe to give a blessing to your charitable efforts. For this cause I bow my knees before the Father of our Lord Jesus Christ, that He may grant you according to the riches of His glory, to be strengthened by His spirit with might unto the inward man; that Christ may dwell by faith in your hearts, that being rooted and founded in charity, you may be able to know the charity of Christ which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us, to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

"✠ D. MURRAY.

"1*st February*, 1845."

THE SOCIETY FOR PROPAGATION OF THE FAITH.

From the hour of the great commission "go teach all nations" the calling of the Gentiles has progressed onwards, sometimes with slower and sometimes more accelerated pace. The work has not slumbered for a day. Now here and now there, now in this way and now in that, the family of Christ has been "lengthening the cords, perpetually, and strengthening the stakes of its tabernacle." At the moment, oftentimes, when, to human observation, religion seems least likely to extend her boundaries, some unlooked for opportunity opens and she springs forward to secure a conquest. The insurrections against her authority in Europe, at the opening of the sixteenth century, and consequent segregation of so many from her fold, were more than compensated by the willing submission to her power of so many nations in the Western Hemisphere, and by that brilliant commencement of her series of victories in the East, which, as of old in her subjugation of the Roman Empire, after struggles innumerable and many reverses, promises to eventuate finally, and ere long, in acknowledgment by half the human race, of her mission to guide them to knowledge of truth and fruition of beatitude. Contemporaneously with the heresiarchs of Germany and England and France, there arose in the Church an army of Apostles, of whom it may not be too much to assert, that since the first glorious TWELVE no such numerous and such devoted band prepared itself to vindi-

cate her claim to universal dominion. They issued forth, and conquests innumerable in Japan and China and India, as well as in Brazil and Mexico and Peru repaid their heroism. For the two subsequent centuries conversion went slowly but steadfastly on, enlarging and consolidating the possessions thus acquired, until the political troubles at the close of the last century in Europe diminished everywhere, and in several places stopped altogether the supply of Missioners so essential for prosecution of the advantages which the faith had secured. For fifty years and upwards the Church mourned over disasters that, in almost all her newly acquired provinces, followed upon this subtraction of the aids so necessary for the extension or even maintenance of her apostolic designs over these lands. When, lo! as these ills seemed hastening to their climax, from a quarter the least expected, and an individual the most unlikely to aid in such an emergency, our Lord prepared a remedy for the desolating evil. A devout female in the City of Lyons, commiserating this forlorn condition of religion in her distant provinces, and unlike those, who, when they see themselves unable to do much for some important purpose, abstain from doing anything, she resolved to appropriate, out of a slender income, a small sum weekly; and, with these savings, purchase in time, one or other article for service of the altar in some far off heathen land. If by such device she could but compass the acquisition of a single suit of vestments in her entire life, even that would be a something, she thought, to lessen the distresses of the Spouse of Christ, and, like the widow's farthing, might not lack approval in the eyes of God. Chancing to mention her little plan to a friend or two, they joined in the humble effort; and then others, and others again gave their adhesion to the design. A little Society was formed. It grew in numbers—in funds—in favour—in all manner of prosperity before God and men—spread from City to City, and from Province to Province, and, at last, from Kingdom to Kingdom—attracted the patronage of Princes and of Sovereign Pontiffs—collected millions, and disbursed it all most wisely—sent forth whole troops of Missioners to the ends of the earth; till it has united the entire Christian family in one prodigious well-combined effort, for the institution and support of an universal uninterrupted Apostleship. Never before did nations connect themselves into an association so boundless, so beneficent, so sublime!—opening up in the Church a new era that bids fair to rival, perhaps surpass, in grandeur and importance the brightest periods of the past.

Europe was ringing with applause on the "Society for Propagation of the Faith" and invoking benedictions on its path. No wonder that Archbishop Murray should feel ambitious of making his people sharers in its honors. At his call, the Clergy of the City and suburbs assembled on the 18th of September, 1839, at the Parochial House of SS. Michael and John,

and entering with acclamation into His Grace's views, bound themselves to promote by every influence they could command, the success of the magnificent scheme. Thus originated, the Irish branch of the Society struck root at once in the soil, and produced and is producing such fruits as, considering their poverty, have entitled our people to rank amongst the foremost nations united in this compact of Apostleship. It will be questioned, whether ever a Christian people endured an ordeal of tribulation so awful in many forms, as that which has tested the faith and fortitude of our race since the inauguration of the Society amongst us. And yet, in the face of famine and pestilence and penury it has gone on amongst us, prospering and to prosper. In the periods of disaster, when death counted each day its thousands upon thousands of victims, the penny for "Propagation of the Faith" was still forthcoming, and in Dublin especially. His Grace was the first to hand in his subscription at the meeting alluded to; and since then a sum little less than £70,000, from Ireland, has enriched the coffers of the Society—a third of which and upwards has been contributed by the Diocess of Dublin alone! And will the country, we may ask, that with all its indigence, can thus find treasures to promote the faith among others, be doomed to part with that faith itself—an event at whose likelihood certain parties have gloated so fondly of late? Sooner shall the prayer of St. Patrick be granted, and our beauteous island and all it contains sink and disappear amid the surges of the ocean!

CHURCHES, SCHOOLS, ECCLESIASTICAL PROPERTY.

(Page 48.) "He built up this glorious Cathedral pile, impressing us with conception of what, if possible, Christ's earthly residence should be; and, in every town, and village, and hamlet of his Archbishopric the suggestion was caught up, and our Lord now finds everywhere a befitting home."

97 Churches, great and small, have been erected in the Archdiocess since the consecration of His Grace, at an expense of little less than £700,000.

In every parish, various new male and female schools have been built within the same period at a vast expenditure. So that, in the 48 parishes into which the diocess is portioned out, upwards of 220 clean, convenient, comfortable, and healthy places of instruction are at present in full operation, yielding superior religious and secular education to a myriad of the young Catholic population.

An estimate made out with great care represents the amount of property moveable and immoveable acquired by religion in the Catholic Archbishopric of Dublin, during his incumbency, as exceeding considerably £1,200,000.

THE SISTERS OF MERCY.

In reference to the religious institutes that sprung up under the care of the Archbishop, a grievous omission, the consequence of some strange oversight, is observable in the Oration. Not *two* orders, as there stated, did he originate, but *three*. And the third—the Sisters of Mercy—an association whose devoted daughters have earned for themselves the applauses of earth and heaven, not only by the numerous objects of surpassing charity, to which they have consecrated their lives, but by the almost unprecedented heroism, with which they have scattered themselves successfully over the earth, in prosecution of their heavenly purposes. In Dublin their convent has grown up into an institution of such magnitude and public advantage, as would form a proud ornament to humanity and aid to religion in any metropolis of Catholic Europe—and yet it is but a sample of their other equally important establishments, in various towns of this country—in England—in Scotland—in America—in Western Australia—in New Zealand—all branches of the parent stock at home—all emulating the fervour and boundless utility of the institution from which they have emanated. It is little more than twenty years since these admirable women first took upon themselves the obligation of religious vows, and already they reckon sixty-one affiliations spread through the several countries just specified. To overlook this noble addition to the great things done for religion during his Grace's administration would be to rob his memory of a leading claim to our admiration and gratitude. Through misconception it was, at first, imagined by the writer of these notices, that the Sisters of Mercy had been reared into a religious congregation by an eminent prelate of another diocess, and that the locality of their parent house was the sole reason that could be alleged for considering it of Dublin origin. From the facts set forth, however, in the following extracts of communications on the subject by primitive members of the institute, it will appear how ample and how important a share Dr. Murray took in the origin and consolidation of their glorious undertaking:

To the Very Rev. ————

"VERY REV. DEAR FATHER—I am delighted to have once more an opportunity of proving my anxiety to obey any wish of yours, as well as of bearing my humble testimony to that zeal for the extension of God's reign in souls which so eminently distinguished our late venerated Archbishop.

"From the time the idea was first entertained of founding an establishment for the objects now pursued by the Sisters of Mercy, his Grace gave

the project his most zealous co-operation. Our lamented reverend friend, Mr. Armstrong, to whose advice dear Mother M. C. M'Auley paid the most implicit deference, being then Administrator of the parish, his Grace and he fixed upon the site of the present convent in Baggot-street. The building being completed, and opened for the instruction and protection of the poor, his Grace gave it the title of House of Our Lady of Mercy. He often honored it with his visits, particularly during Mr. Armstrong's last illness, and promised that every assistance in his power should be given to the completion of the good work, which was then only sketched; for though the community performed, with regard to the poor, the same duties as at present, they were under no rule, the original intention of the foundress being that the members should form a sodality, rather than a religious congregation. In three years, however, from the opening of the establishment, the good Pastor who had all along fulfilled his promise by giving and procuring donations, expressing his fullest approbation to such ladies as wished to co-operate, and animating, in each of his visits, the zeal of those who had joined the community, finding that misconstruction and even disedification arose from the difference of opinion which prevailed as to the religious position of those ladies, desired that some of their number should serve their novitiate in an approved religious house, and fixed upon the Order of the Presentation, whose original objects had been almost the same as those embraced by the community at Baggot-street. His Grace professed the first three members in 1831; and, immediately on their return from George's-hill, appointed Mrs. M'Auley superioress, examined the vocations of those in the house, and induced two of them, members of Mrs. M'Auley's family, who were there only from circumstances, having all along felt themselves called to a different order, to remain at least for some time. He accordingly gave the habit to several postulants during the ensuing year, 1832. This is the last act of his Grace in favour of the Sisters of Mercy to which I was witness, for the time allotted for the trial of my vocation having expired, I joined another order, the object of my early and continued aspirations. Perhaps I should mention that, up to the period of my leaving Baggot-street, the formula of the vows contained a promise to observe the rule of the Presentation Order, with such alterations as should be approved by the Archbishop. * * * * * * * * * *"

Extract of a letter to the Very Rev. ————

"* * * * * Dr. Murray was our dear foundress's first confessor and instructor in the faith, for though born of Catholic parents, she was not educated in the practice of that or any other religion.

"On the 13th of December, 1831, being the day after the first profes-

sion of Sisters of Mercy in this kingdom, having been asked by our foundress what rule we should observe, his Grace opening the rule of the Presentation Order, pointed to the chapter on 'Union and Charity,' and said, if they observe this it will be sufficient.

"In the early part of the next year he sent the Rev. M. —— to assist our foundress in drawing up a rule appropriate to the institute, which was sent to him for approbation in January, 1833. He kept it a long time under consideration, and at length brought it back with several alterations; some verbal, but others of more moment, and directed a fair copy to be made out, to which he affixed his signature and seal early in 1839. To the best of my knowledge, that copy is in Cork.

"I should perhaps say here that it required some resolution on his Grace's part to withstand the opposition made to the establishment of the institute under any form. It had a great many enemies even among pious Catholics. * * * * *"

These rules were translated into Italian by the Very Rev. Father Colgan, of the Grand Carmelites, presented by direction of his Grace to the Holy See, and approved.

HIS TROUBLES.

For little less than thirty years of his episcopal life, the Archbishop enjoyed the rare felicity, not only of seeing all that he undertook for the benefit of religion crowned with success, but of witnessing the fervor and unanimity with which mankind awarded to him the meed of pre-eminent wisdom and worth. He was, indeed, in every sense the "Angel" of his Church; it was hard to say whether his clergy loved or revered him most; his people looked upon him as religion personified—saw in his saintly life an easy refutation of the slanders with which it was unceasingly assailed, and pointed to him with pride as a living evidence of its sanctity and truth. At home and abroad he was regarded as the light of the Hierarchy. In Ireland his episcopal brethren did nothing of importance without his counsel and approbation, and the Holy See, upon ascertaining his opinions upon any matter before it, saw no further difficulty in deciding upon its course. The bitterest adversaries of the faith admired his character, respected his person, and, amongst even them, it was a rare and an unenviable thing to have uttered a bitter sentence of the Catholic Archbishop of Dublin. Altogether, it were no easy task to name an individual whose office and character attracted so large a share of public observation, and who was blessed with such lengthened and such signal visitations of prosperity. Nor was he spoiled by her favors. Meekly, unpresumingly, unpretendingly he bore them all through.

The same toilful, retiring, mortified spirit to the end. But this was not enough; had matters ended here, his Christian admirers might have grounds to suspect that he was not, after all, the great servant of God, pure and perfect, whom they took him for. Because he was amongst the beloved of heaven it was necessary that sufferings should prove him. And they came; when Providence had used him as the instrument of the many benedictions on his people for which it designed him, a very tornado of tribulations arrived; and in forms the most fitted to rend his sensitive and upright heart. Let it not be imagined, that, by these observations it is intended, either to vindicate his every act, or to censure any one of them; much less to canvas the proceedings of those, many of them the good and the wise, who deemed it right to proclaim their opposition to his views. No! that effort is gladly relinquished to whomsoever it may seem expedient to assume it—to whomsoever inclination or duty may lead to compile a regular and detailed memoir of his life, or to write that important page of Irish ecclesiastical history in which his honored name will be so often and so conspicuously prominent. But the humble work assigned to himself by the writer of these remarks aspires to no such eminence; enough for him, in his little desultory way, to strive and keep attention, even partially, awake, upon the merits of this great man, until, in more formal and more attractive guise, the biographer and historian shall consecrate his memory. Urged by some of the Archbishop's admirers to attempt, what, of himself, did he feel the capabilities within him, he would but too fondly and too proudly set himself to perform—the addition of a few further illustrations of His Grace's life and character, in shape of notes to the discourse pronounced at his month's-mind—he will deem his dearest purposes fully answered, if he produce a few pages to edify the devout; and, peradventure, kindle a desire in some worthier bosom, to resume the inviting subject, sooner or later, in more detailed narrative, and with an abler pen. With such simple designs the introduction of angry disquisitions would be sadly inappropriate; besides that, neither his leisure nor opportunities would sanction such a course; nor, least of all, his inclinations. Still it would be affectation to dissemble what has been of public notoriety, that within the last dozen years, or so, of the Archbishop's life, there rose up numerous and powerful antagonists to the line of conduct which he considered it his duty to pursue. And those not from the camp of the enemy, but from the household of the faith—from his own flock—from his own clergy—from his episcopal brethren. What final award posterity may pronounce upon these painful matters, it is not, as we have said, the business of these little essays to anticipate; but that they must have wrung his heart with agony it were vain to doubt. That as far as earthly satisfactions are involved, they rendered his latter life a dark contrast with its

earlier years, no one, who has given the smallest attention to Catholic affairs in Ireland of late, will hesitate to pronounce. That great and good men should differ upon great and momentous points, is surely nothing novel or strange. God makes use of his saints, many a time, to try each other; with the holiest fathers of antiquity it was often so; the very apostles have disagreed. Still it oppresses one's heart to think, how a Chief of the Church, so venerable, so sanctified, so inoffensive—such a public benefactor, such an ornament; yea, and such a lover of his country—after a career of incessant public exertion—after a manhood of surpassing utility—after a life of unblemished honor, should have to suffer, and in his old age, and under such circumstances! 'Tis thus that nature cries out—thus poor humanity feels and speaks. Yet, had these troubles not come, scanty would have been his merits, comparatively, in the eye of faith—his crown of righteousness shorn of its brightest beams. Before men he might have been a very dignified prelate, a very pains-taking pastor, an amiable and blameless man. But he would have lacked the principal feature of assimilation to his Divine Master. He would have earned every other meed of justice, save the last and most priceless of all. He had served God too well for that—God loved him too dearly to let it be so. His course was drawing towards its end, and our Lord took him by the hand, and guided him across Calvary to Thabor. Having so long shared with him his honors and his authority, at last he shared with him his chalice and his cross. The canticle of double thanksgiving is his for ever, *Gloria et honore coronanti me! Bonum mihi quia humiliasti me!* He owed this last tribute of loyalty to his heavenly Prince—this last lesson of edification to his beloved flock—and he satisfied his obligations to both. In his prosperous hours, honor, distinction, admiration never elated him, or made him unmindful of his weakness. The hurricane never alarmed him nor robbed him of his fortitude. Calmly, submissively, uncomplainingly he swallowed his draught of bitterness, and supported his portion of the holy rood. To God he committed his cause—from God alone he awaited his consolation. How many of his friends survive to record the wonders of edification, with which his forbearance so often impressed them, when under, as it seemed to them, the most torturing provocation to vindicate himself, his only defence was silence. Even as the Prince of sorrows *Ipse vero tacebat;* not a syllable of recrimination—not a harsh word—yea, most rarely even an allusion to occurrences that occupied the tongues of thousands! as unruffled apparently by satire, sarcasm, inuendos, threats, as in the days when "every eye that saw him blessed him, and every ear that heard him gave testimony of him." And this not barely with strangers whom he could not know—or with ordinary acquaintances in whom he might not confide; but with all, *all*, long-proved, well-trusted friends amongst the rest.

REPORTED PROSELYTISM IN THE PARISH OF ST. MARY.

The last of those trials of fire was, in all likelihood, the most torturing; certainly the least to be expected of any that he was doomed to endure. To shield the offspring of the poor from the perils that menaced their faith, had been with him always a favourite and an uninterrupted enterprise; and yet he lived to hear it insinuated broadly at home, and, to the unspeakable scandal of their inhabitants proclaimed aloud in the Catholic countries of the continent, that he and the clergy of his Cathedral had recklessly abandoned these little victims to the snares set to entrap them—and no where more so, than in the localities most immediately subject to his and their pastoral inspection. Some six months previous to his death, a panic the most unaccountable, was created throughout the city, at the discovery, as was said, of the tremendous lengths to which the attempts of proselytism, through means of its schools, were carried, and with the most fatal success, amongst the children of his parish of St. Mary. Sudden and stunning as a thunderbolt this announcement fell on the public ear, so that weeks transpired before the faithful could recover from the surprise and shame and deep disedification with which the reported disaster overwhelmed them. The pious shuddered and shook their heads, muttering unconsciously to themselves, that it was but too true—things must indeed be going wrong! his own best friends, many of them, were shocked; his steadiest admirers blushed and were silent; while, strangest result of all! his very clergy themselves, with a few exceptions, were duped for a time into the belief just as completely as the most credulous and least experienced of the laity. Like men roused suddenly from sleep and finding themselves in a house on fire, they agitated themselves as violently, and vociferated aloud for assistance as piteously, and more so, than any others. For successive Sundays the pulpit rang with exclamations of terror, and appeals to the faith and to the sympathies of the people, to hasten and rescue the captured city. It was no longer the out-posts—Achil or Dingle, or goodness knows what other distant quarters were assailed, but this ancient, and until now impregnable Metropolis of Catholicity was all but delivered over to Philistines. The following anecdote is literally true: "I understand," says one priest to another whom he had just met and with whom he entered, of course, into conversation on the awful subject, "I understand there are not fewer than three thousand of our poor children already in their (the Proselytisers') schools!" "Three thousand, indeed!" responded his friend; "double the number and you will be nearer to the truth." And in very fact, such was the all but universal impression for some weeks on the whole Catholic mind in Dublin and its neighbourhood. No wonder that numerous

and crowded meetings of the clergy assembled and deliberated upon what was best to be done—that associations of pious ladies were embodied—the gentlemen brothers of St. Vincent of Paul conjured to lend their assistance, and multitudinous assemblages of the Christian Doctrine Societies summoned, and their members exhorted to watch the poor lost little ones, as they issued from those seminaries of treason to the faith, and deliver them, as best they could, from the ravening wolf! The Catholic journals were most pathetic, as well they might be, in deploring this sorrowful condition of the Church, and eloquent in adjuring the citizens to bestir themselves and make provision against still more calamitous coming ills. The wailing thus mounted on the wings of the press, and resounded mournfully far and near! not alone the British Islands were startled and scandalized, wherever a Catholic was found to hearken to the dismal tidings, but far distant lands gave back their responses of consternation and shame. The *Univers* took up and repeated the lamentation to all France most dolefully; the *Catholica* of Genoa conveyed the sad information to northern Italy, and the *Civiltà Catolica* of Rome sounded the alarm into the ears of the Holy Father himself. What must have been the state of feeling—let the reader fancy—into which this most stunning and, as it turned out, most silly, because most causeless uproar precipitated the aged, sensitive, thrillingly conscientious Doctor Murray, all this while. At the moment, too, when he was but slowly recovering from the severest visitation of sickness, to which he had been subjected for years. To find himself denounced, as it were, before his own people, before his brethren of the episcopacy in every land—before the successor of St. Peter, as a laggard in the ministry, as a driveller—if not something worse! But, as ever, he bowed his head before the storm—adored the hidden counsels of Providence—and if, indeed, he had raised this storm, deprecated in humility and silence the mercy of his offended Master. He had the satisfaction, it is true, in the end to learn that all this senseless clamour was the result not of any malicious agency, but of zeal, in some persons more fervid than discerning. This consolation, however, such as it was, had not reached him; yet and for a while, he seems just as all others, to have been hurried away by the delusion that had seized so violently on the public mind; it was a bitter affliction, but it was the last—and a trial withal, for which our Lord had amplest compensation in readiness, for he made it the occasion of proving to the world, how strenuously the wolf had been kept at bay from the fold of Dublin, and how effectively.

One strange result of the consternation occasioned by the rumours afloat was, that with exception of a very few clergymen, people for the first few weeks abandoned themselves so utterly to the conviction that the evils reported were as real as they were stated to be enormous, that the most

energetic measures were adopted to remove them before any tangible proof of their existence was sought. As soon, however, as surprise gave way, in some degree to reflection, persons looked round and saw the parish of St. Mary studded with noblest provision for the religious education of the Catholic poor; extensive and convenient and well-managed schools dotting it in every direction—*and all these schools crowded with pupils!* not to speak of various private schools conducted by Catholics and frequented by children of humble but decent tradesmen, &c.—there was the Model Schools in Marlborough-street, accommodating upwards of one thousand, chiefly Catholics, where proselytism had never dared to show its head—where a Catholic clergyman attended regularly each week to instruct the children upon the morals and doctrines of faith, while the performance of their religious duties was looked after by the priests of the Church of the Conception. Independent of these, there were six schools of the Christian Brothers educating an average of eight hundred boys; and the Orphan and daily school under the care of the Dominican Fathers, containing little less than one hundred more. In four schools of the Sisters of Charity—two in Upper Gardiner-street and two in King's-Inns-street, were seven hundred girls—in the female schools of St. Laurence O'Toole, three hundred others—and in the schools under the Teresian Nuns, North William-street, an additional two hundred. Altogether accommodotion provided for the Christian education of considerably more than 3000 children in the public schools of a single parish, and in the foundation and management of all which the Archbishop had taken a principal part—in all of which his influence was paramount—his authority omnipotent. Upon closer investigation it appeared again, that, irrespectively of all his previous efforts for long years in the same direction, and independently of all govermental aid whatever, there had been expended, within the last twenty-five years of his incumbency, upon the foundation and endowment of Catholic charitable institutions for the instruction of youth, in the Metropolitan parish, as it has been sometimes called, by his own bounty, or through his and his priests' exertions, and under his and their direction, a sum amounting to full £15,000 at the least. This was he who had looked disregardfully on while the wolf was ravaging the fold! This the place where the offspring of the poor were fast becoming the monster's undisputed prey! It was aptly remarked when the citizens awoke from their stupor, that, were he indeed that insensible dotard—had he and his clergy allowed the faithful to slumber on the duties which they owed to the ignorant and the poor, the reported catastrophe would not have shocked them as it did. The very intensity of the alarm was evidence that the shepherd had been on his watch, and the flock strongly impressed by his warnings. They recalled the time, it was not very long before, when the parish of St.

Mary partook largely of the desolation, in this respect, that overspread the land—when proselytisers had it all, in comparison, rampantly to themselves—when the seminaries of seduction, as numerously as to-day, stood with open doors inviting the poor Catholic child to barter its faith for a little tutoring—a little bread: and when provision was not, and could not be made for counteracting the danger, by accommodation to educate 3000; nay, nor perhaps 300 of these precious little souls. Is not almost every institution for this purpose in the City the work of yesterday? Is it not a marvel that so much has been done? A miracle that so little has been left undone! In this same parish of St. Mary within a period not much longer than that just specified, there has been realised through the pure bounty of our people, £78,000 for the erection of churches alone! and £15,000 for education of the poor withal! If there be in Christendom one other parish, that under such circumstances, has so exerted itself, it should be told for the edification of mankind.

But it is acknowledged, indeed it is manifest—that this same parish of St. Mary abounds with schools built and upheld by persons whose chief aim has been the seduction of indigent Catholic children away from their religion; and again, the Catholic population is enormous—amounting, it is said, to little less than 50,000. Does it appear that, out of this multitude, after deducting the 3000 or so, provided for in unexceptionable schools, there were not crowds filling those of the Sectarians. Rigid inquiries were instituted and resulted in evidence that there were not. The calculations just set forth, and others such, reassured, in a good degree, the Clergymen and others who interested themselves in the business; but they were resolved to sift this matter to the bottom—to leave no means untried of ascertaining the reality. The Rev. Curates, whose duties brought them every day into contact with the most abject poor in their most crowded localities, reported their utter ignorance of those multitudes said to be in attendance at schools dangerous to religion. They were aware that, now and then, unhappily, but at rarest intervals, they fell in with sufferers, who, in their extremities of distress, permitted their famishing offspring to enter such schools for a time; but who showed themselves, almost invariably willing, upon expostulation, to withdraw them from the danger; and, indeed, without awaiting any such expostulation at all, as soon as a gleam of improved circumstances encouraged them to decline assistance, which they sought with terror, and accepted with remorse. Still inquiry rested not here. Every Protestant school in the parish was visited, and scrutiny instituted into the numbers of our children attending them; and the result was at once most satisfactory and most mortifying! It was found that instead of 6000, as some alleged, or even half that number, as others thought, proof could not be had, that out of a Catholic population of 50,000, 150 Catholic

children were reckoned amongst their pupils: and, consequently, that the public had been deluded, and scandalized without cause, Nay of this 150 far more than two-thirds were found in schools kept by poor Protestants, who earned a scanty livelihood by teaching the children of the humble but not abjectly poor people of their immediate neighbourhood, and none of whom, it was ascertained, had been known to tamper with the religious impressions of their pupils, while about 30, from one cause or another—some to alleviate their sore distress—some because the offspring of mixed marriages—some in consequence of the heedless, irreligious habits of their parents, were detected in attendance at schools of a really pernicious character. If it were but *one*—one single child, whose eternal destinies were thus jeopardised, it would be ground sufficient for lamentation of course. But taking the world as it is, there breathes not a reasonable man on earth, who, when apprised of the direful destitution that is wasting away the lives, incessantly, of thousands upon thousands of poor families through every district of the parish of Saint Mary, that would not express, not his surprise that 30 or 50 of their starving little ones had been forced by the pangs of hunger to take refuge in these schools, but his amazement that they were not ten times—twenty times that number. But let that same person take the trouble of traversing the countless wretched lanes and alleys of these districts, let him observe the pale emaciation that supplants, upon a thousand young countenances, the beauty though not the innocence of Christian childhood—who hide themselves within their abodes of woe, or loiter through the thoroughfares, because they are too naked and too hungry to be at school, and because they loathe and shrink from the bribe of the sectarian—the food and raiment of the proselytiser—and will he not exclaim that the world never beheld such fortitude—that the Church of God never gloried in greater fidelity!

God rarely sends an affliction to those whom he loves, without, sooner or later a joy to compensate. And so it was in this instance, with the good old Archbishop. He was relieved from the apprehension of having neglected a duty. Nay, the tumult only ended by arousing public attention to a livelier appreciation of how he had laboured to fulfil that duty. It yielded him double assurance that the tempter had spread his toils through the parish in vain. It but made his watchful clergy doubly watchful—his faithful laity doubly munificent. During the commotion, additional schools were founded, and associations of charity enrolled that bid fair to add new lustre to the female piety of our city.

The trepidation thus created in the parish of St. Mary diffused itself, more or less, through every district of the metropolis, gave rise in each to the same investigations, and eventuated, everywhere, in similar results: everywhere, in some few instances, distressed or unprincipled families were

detected permitting their children to encounter the danger of companionship, at school, with children of other persuasions, under the tutorage of designers against their faith. In one quarter, it must be admitted, these inquiries ended in a discovery painful in the extreme, and which, for a moment seemed to throw but too much credit over the alarming rumours afloat. In the locality alluded to, information was conveyed to one of the parochial clergy, that, of late, young persons were observed crowding in great numbers to a notoriously proselytising school, where, it was said, they received, each morning, a plentiful meal before the business of instruction commenced. The Reverend Gentleman hastened to the streets inhabited by these young creatures; and, upon ascertaining that the report he had heard was but too true, he invited them to meet him at an appointed place and at a certain hour. A large crowd of them assembled accordingly—expecting as it afterwards appeared, that he had some acceptable presents to make to them. He harangued them earnestly and at considerable length upon the sinful conduct of which they had been guilty in exposing themselves to the loss of their faith, for the miserable bribes, offered by those who sought to rob them of it. Observing that they listened with attention, he flattered himself that he had made an impression on them which would prevent a recurrence of the fault complained of. But he soon found that he had fatigued himself in vain. Perceiving, when he dismissed them that they must retire empty-handed, they dispersed in uproar, tossing their heads in contempt and exhibiting other still more significant indications of disrespect. The clergyman was thunderstruck! Such an exhibition he had never witnessed—never imagined possible. A little further inquiry, however, explained the wonder. Not one of these poor children was a native of Dublin! or more than a very short time resident within its walls. "Poor lorn wanderers," driven before the storm, in company with their weeping parents, who, expelled from house and home, pushed their way to Dublin, because they must move somewhere, because it was the great town, where they might obtain employment or find pity among the Christians—because, perhaps, it was on the way to Liverpool—or any other because! Who can tell the agonies they endured on their way—the tortures of hunger—the exile's racking memories—the cold world's frown! Famishing, despairing, broken-hearted, even religion—sad climax of the poor Irishman's misfortunes—even religion had lost its charms, its consolations, its hold on them! They fall in with the tempter when they arrived, and were undone! How often such occurrences as these may have happened, or how far they may have occasioned the false alarm regarding the prevalence of proselytism in the Metropolis, the writer does not feel himself sufficiently informed to pronounce.

His family were, in general, long-lived. His father survived, not only to see the Church bestowing on his noble child her most exalted distinctions and authority, but to witness the universal admiration with which mankind regarded the use made of these high prerogatives, and died, it is said, at the patriarchal age of ninety. His brothers and sisters, also, were blessed, all of them, with length of years; but in several instances, too, were hurried, like their illustrious relative, suddenly out of life. He seems, himself, to have inherited from nature a sound, though not a very robust constitution, which his rigidly temperate habits and admirable regularity of life, joined to the rigorous discipline with which he controlled every noxious mental and bodily excitement, strengthened and confirmed. Health he valued as a gift of priceless importance, especially to Ecclesiastics, without which they can be, in general, little better than a dead weight upon the Church; and he reckoned it, therefore, a duty of stringent obligation, to adopt every reasonable precaution in guarding it from injury, and in restoring it when enfeebled, to its wonted soundness and vigor. This served as a new motive with him of mortification in eating and drinking; and, accordingly, any viand, no matter how inviting, that seemed likely to inflict the smallest derangement on his constitution, was carefully declined. Yet, while he prized health thus highly, he was not one of those who fear that every shadow and every breeze will rob them of its possession. Quite otherwise. It was not its enjoyment that he so much appreciated, as the opportunities it afforded of labouring profitably for God, or for his fellow-creatures; and every such opportunity he seized with avidity and promptitude, whenever it presented itself, leaving his health in the good keeping of Him who supplied it—never interrupting his exertions, unless when serious indisposition interfered with their performance; and resuming them fearlessly the instant that restored strength enabled him to do so without manifest imprudence. He smiled at the alarm expressed by his friends, when, the moment he felt himself sufficiently renovated, he launched forward courageously again into the midst of business; and, in spite of their earnest entreaties that he would at least moderate his lengthened and exhausting fatigues, continued to his latest days to dedicate every power of mind and frame, unceasingly and unsparingly, to his pastoral labours in their every pleasing and every painful detail. Still, in him, zeal never lost sight of prudence, so that, whenever he felt his constitution seriously attacked, recalling the assurance of Holy Writ, that "to the physician God hath taught his own art," he summoned his medical adviser without delay and submitted himself, with scrupulous exactness, to every arrangement for his recovery. His reward on earth for all this moderation, temperance, and serenity of soul was the enjoyment of more health,

and to an unusually protracted age, than his originally rather delicate and precarious constitution would have entitled his friends to hope for, in face of the wasting cares with which he was for ever encompassed. At the earlier stages of his episcopacy, and at intervals all through, he suffered much from bilious derangement especially, and great liability to catch cold. In 1835, while on his way home from Italy his life was placed in imminent peril by one of those attacks, which detained him for several weeks an invalid in the little town of Lanslebourg, in Savoy. In 1840, likewise, he endured a great deal from sickness of the same kind. But, thenceforward, to the close of life, he was blessed with, comparatively, uniform good health. It was remarkable, indeed, that as years accumulated on him, his health became, if not stronger, at least more equable, while on his mental health time appeared incapable of inflicting the slightest injury. The people marvelled at the upright stature and light and firm step, with which, to the last, he hastened on his way through the streets; and which, so far, bespoke the stout man of forty, rather than one who counted more than double that number of years; but those, whom circumstances enabled to judge of his mental condition, expressed themselves still more amazed at the clearness and strength of intellect, and the fresh and elastic spirit with which he continued at that advanced age to transact the most intricate business that came before him. Latterly, indeed, his attenuated features and failing sight gave evidence of the inroads which time was making upon the house of clay, but the immortal resident within bade defiance, as it seemed, to all its ravages. Whether it was, that not only "long experience made him sage," but that, by revealing to him the superior wisdom of his own mind, it helped to divest him, in great part, of a certain diffidence in his own opinions, to which, at earlier periods of his course, and to the no small annoyance, at times, of those who wished to be guided entirely by his judgment, he allowed himself often to submit; in later years, his priests remarked that his decisions, while they displayed the same lucid views as ever, were delivered with an unfaltering confidence that rendered them doubly satisfactory. With all this, however, he had arrived at a period of existence which left but little prospect of any lengthened addition to it in this world. Of this solemn fact no one was better aware than himself. In some of his closing correspondence with the Holy See, he feelingly, but unaffectedly alludes to it—and at the last visitation which he made of his native parish he took formal leave of a congregation to which he thus showed himself so strongly and so amiably attached—telling them expressly that it was the last time he should meet them at this side of the grave, and recommending himself in consequence with greatest earnestness to their pious prayers.

Still time wore on, without producing on his person any very apparent marks of an approaching painful crisis. Through the whole year of 1850

he enjoyed uninterrupted good health; and, as usual, took advantage of it to discharge his various occurring duties in town and country. This year will be long memorable in Irish Ecclesiastical Annals, for the celebration of the National Synod of Thurles—the first of that kind summoned in this country since the famous convention of Kilkenny, in 1642, when the Irish Prelates assembled in National Council there under presidency of the Papal Nuncio Renuncini.

The following brief but significant Pastoral, which, upon receipt of His Grace the Primate's summons to attend the Synod, he addressed to the faithful of his diocess, explanatory of its objects, and soliciting their prayers for its happy termination, evinces the perfect clearness and command of intellect which the venerable octogenerian brought with him to the deliberations of the assembled prelacy of Ireland:

PASTORAL OF ARCHBISHOP MURRAY.

To the Catholic Clergy and Laity of the Diocess of Dublin.

Beloved Brethren—You must be already aware, through the public papers, that the proposal of your prelates to hold, in canonical form, a national synod, has received the cordial approval of our Most Holy Father the Pope; and that the distinguished prelate whom he has appointed to preside over its deliberations, has announced that the Synod will open in the College of Thurles, on the Feast of the Assumption of the Blessed Virgin, the 15th of next month. [Afterwards deferred until the 22nd in consequence of the Primate's illness.]

I need not remind you that the object of this assembly is not to re-examine the articles of our faith. In them we have nothing to change. "The faith once delivered unto the saints" has, we have the consolation of knowing, come down to us from the source of everlasting truth, untainted and pure. But to us, appointed how unworthy soever, to be "ministers of Christ, and dispensers of the mysteries of God," it belongs, as an indispensable duty, to employ every means in our power to guard this sacred deposit from the taint of error—to diffuse this heavenly light, in all its purity, around us—and to enact, in conformity with it, such rules of conduct, both for clergy and laity, as may lead to the continual practice of the Divine virtues which it enjoins.

"Without faith," St. Paul teaches, "it is impossible to please God." This, then, is the foundation on which, through the merits of Christ, our hopes of salvation rest. But "what shall it profit if a man say he hath faith, but hath not works? Shall faith be able to save him? * * * Thou believest that there is one God: thou doest well—the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead."

It is not, therefore, the cold, inactive, unprofitable faith, which St. James designates as dead, that can, in itself, be pleasing to God, and available to salvation; it is that living faith, which, as St. Paul expresses it "worketh by charity;" that is, a faith which not only elevates the mind to knowledge of God, and of Jesus Christ, whom He has sent, but moves us also to offer to Him, through the merits of our only Saviour, the humble homage of our adoration and love, and, through the boundless affection which we owe Him, bring every power of our souls under obedience to His will. This is faith working by charity. To acknowledge thus the supreme dominion of God over us, by submitting our understandings to His word, and our wills to His law, comprises the two cardinal points of a holy life—a life which, sanctified by the redeeming grace of our Blessed Saviour, will secure to us the favour of God here, and the glory of His kingdom hereafter. To afford the aid of our ministry, so as to induce all, over whom its influences reach, to persevere in this saving course, is the object of the approaching Synod. Our belief in God, and in His revealed mysteries has, through the Divine mercy, hitherto come pure out of every trial; but in the ordeal through which we have passed, the restraints of religious discipline on the passions of our fallen nature have, of necessity, been relaxed; and it is deemed important that our prelates should examine, with one accord, its present state, and endeavour by such wholesome regulations as our altered position may render expedient, to quicken into activity the saving influence which religion should have over the hearts and lives of the faithful; that while we walk in the pure light of faith, we may be animated to advance with increasing fervour in the path of obedience to the Divine will, that path which faith points out as the only way that can conduct us to heaven.

These are objects which belong essentially to our Divine mission. They are calculated to promote the glory of God, the increase of piety, the salvation of souls. But vain would be all our efforts to secure them, if not rendered effectual by the blessing of God. "Without me (said our Blessed Saviour) you can do nothing." Through Him only can we hope for that wisdom which is from above—that light which should guide our course—that zeal which should urge us on, and that prudence which should teach us where to stop. To him, therefore, let us turn with humble confidence in that promise: "If any of you want wisdom, let him ask God, and it shall be given him." Let every heart, be lifted in confidence to the Throne of Grace, imploring the Father of Mercies, through the merits of His Divine Son, to send down His Holy Spirit, the Paraclete, the source of light, and truth, and peace, to guide and sanctify our labours.

For this purpose, the clergy of the diocess are directed to add, in the celebration of the holy mysteries, on every day, from next Sunday to the

close of the synod, the collect from the votive Mass of the Holy Ghost (*Deus qui corda, &c.*) to the usual collects of the day; and the laity are admonished, as often as they assist at the holy sacrifice, to join in spirit with the priest; and, besides, to offer up in their private devotions their fervent supplications on every day for the same purpose; and on every Sunday and holiday, immediately after last Mass, all are requested to unite in the fervent recital of the Litany of the Blessed Virgin, in order to invoke the powerful intercession of the Mother of God to obtain His blessing on the deliberations of our synod.

I conclude with the words of St. Paul, "Be not solicitous * * * but in everything by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus."

✠ D. MURRAY.

Mountjoy-square, Dublin, 8th July, 1850.

It was proclaimed that on the 22rd of August, the Octave day of the Assumption, the Synod would be opened, when, according to the summons of His Grace the Primate, it was enjoined that the Prelates all should be in attendance. On the preceding Sunday—the feast of St. Joachim—after having presided at High Mass in his Church of the Conception, the Archbishop, assisted by the Bishops of Dromore and of Down and Connor, blessed and deposited with all the imposing formalities prescribed for such occasions, the first stone of the New Church of "Our Lady of Refuge" at Rathmines, and amazed the vast assemblage, collected to witness the interesting function, by the singular strength of voice with which he read and chanted, and by the precision and energy of his whole deportment, throughout the intricate and lengthened ceremonies. During a principal part of the time while he officiated, the day was exceedingly boisterous, and having to perform these protracted rites entirely under the open air, great apprehensions were entertained, that the exposure and fatigue would prove injurious to his health; but neither then nor afterwards did he experience the slightest inconvenience, and, in a day or two, set out in company with some other Prelates for Thurles. He had then completed his 81st year; still he showed himself, in mind and frame, as fitted for transactions of the most momentous and trying affairs that occupied the attention of the Synod, as the youngest Bishop present—joining with his accustomed rigid punctuality in all the public duties and devotions of the occasion, and entering with spirit and ability into all the important disquisitions that engaged the Fathers, every day, for the entire fortnight through which their sessions continued.

Up to May 1851 his constitution seemed still unimpaired, when there occurred an event, which tried its strength most severely, and whose pain-

ful consequences rendered the short remainder of his days, in several instances, uncomfortable. On the 7th of that month he laid the foundation stone of the Church of our Lady, "Star of the Sea," at Irishtown. When the ceremonies began the day was beautifully serene; but, as they progressed, the weather became suddenly showery, cold, and boisterous; and, although every contrivance was adopted to shelter him from the storm, the consequences that followed were most distressing—for a while, even dangerous. He caught cold, the effects of which chiefly affected his eyes, and for a couple of months a total loss of sight was dreaded by his friends; while medical men observed symptoms which led them to fear that the illustrious sufferer was breeding the fatal malady, that, alas! was so soon to rob the world of his services. A respite, however, was granted to the prayers of his people; and, by the attention and skill of his medical advisers, he, once more, to a great extent, recovered—and, although sometimes with considerable inconvenience to himself—resumed his duties as before. His sight was never perfectly restored; and thenceforth, in consequence, he read and wrote with difficulty; while the vacant stare, with which he regarded those to whom he addressed himself, afforded the first unmistakeable indication of approaching decrepitude. Still, as the year progressed, his general health resumed its wonted vigor, while his clearness of intellect and memory, and gentle gaiety never forsook him. He celebrated Mass each morning as usual; went through the visitation of his rural parishes preaching, confirming, regulating just as formerly. At Christmas he held ordinations at Maynooth, with, it was observed, all his characteristic composure, dignity, and exactness: so that the New year of 1852 set in cheering his friends with the prospect, that he had yet a good many days to linger amongst them. And their hopes were strengthened when they saw with what abiding vigor and activity the pastoral functions, that occur between Epiphany and Lent, were discharged. It was in this season that he had been accustomed, in later years, to administer the Sacrament of Confirmation, in the City parishes; and as cheerfully and untiringly as ever he applied himself to the laborious task, and performed it in the parishes of St. Catherine, SS. Michael and John, the Conception, and for the last time, in Saint Andrew's, where a multitude amounting, between children and adults, to more than fourteen hundred were confirmed. At the close of the function, on all these occasions, he, as usual, addressed the recipients of the Holy Chrism in a brief exhortation, delivered with unfaltering vigor, and breathing the same suavity, unction, and paternal solicitude for their spiritual proficiency, as marked all his appeals to his people, especially to the young and innocent. At SS. Michael and John's, in particular, he chose for the subject of his instructions, "the seven gifts of the Holy Ghost," and enlarged upon it to the spiritual advantage, evi-

dently, and to the admiration of all who heard him. And thus most appropriately—amongst the children of his flock—in midst of those, who, through life, in so special a manner, had engaged his tenderest regards—for whose earthly and everlasting weal his strenuous efforts had been devoted uninterruptedly—and to whom, in the spotless purity of his manners, he bore such beautiful resemblance—amongst the children of his flock, the pastoral ministrations of this great Pontiff were brought to a close.

These ministrations were over nor seemed in the least to have affected his health for the worse. He met the heads of his clergy, assembled to deliberate with him upon the fasts and devotions of the approaching Lent, and conducted the consultation with ease and spirit, conversing cheerfully with individuals of them when it was over, and taking leave with every appearance about him of health and happiness. But these appearances were deceptive. The last sands in the glass were fast passing through! On that day week, precisely, the hand of death was upon him!

Within a few days there arrived in Dublin the mortal remains of another able and celebrated Irishman—Richard Lalor Sheil—on their way from Florence, where he had died suddenly, to the family burial ground at New Orchard in Tipperary; and it was resolved that they should be allowed to await for the celebration of an office for his repose, in the church of those Jesuit Fathers in whose schools his brilliant abilities were first trained to blossom, and where his early years were marked by a piety as promising as his genius. In token of respect for the memory of this remarkable man the Archbishop presided at the function. And he deserved from him that respect—for the orator deeply admired and respected him—and has dedicated some beautiful passages of his fervid eloquence, in utterance of those feelings. During the office he bore himself, as ever, with calmness and dignity, and nothing remarkable occurred, except that, towards the end, while ministering round the remains, he created some little surprise to the Master of the Ceremonies, by inquiring, "where am I to proceed now." A slight feeling of wonder crossed the mind of the reverend gentleman, as he afterwards recollected, that so perfect a master in the knowledge and practice of the rite should ask such a question. In the evening, he dined with the Rev. Mr. Pope, at Marlborough-street, in company with several lay and clerical friends, enjoying himself, and imparting enjoyment to every one around.

All through his clerical life it had been with him an invariable rule, when not confined to bed by sickness, every morning to celebrate the Holy Mysteries. No fatigues or solicitudes of the previous day did he ever permit to interfere with this practice. Besides the other great motives that stimulated him to it, was the tender concern with which he ever regarded the holy sufferers in purgatory. Once, when it was known that his frame

needed more than ordinary repose, after some lengthened wasting exertions to which he had been subjected—a friend who chanced to be at hand, and who was amazed and somewhat provoked at finding him up at his usual very early hour and making ready for Mass, remonstrated with him upon this, as a danger and an imprudence. His answer was, "ah! at every Mass that is offered some poor soul in purgatory is relieved; what a cruelty then would it not be to neglect it?" In conversation with that same friend, it was, that last All-Souls, speaking upon the same subject, he observed, "I have long had it in contemplation to solicit the Holy See for an extension to us, of the privilege enjoyed by the clergy of Spain, who on this festival are permitted, as on Christmas day, to celebrate three Masses for benefit of the poor sufferers in purgatory," and he added, "perhaps, it is not yet too late." And perhaps it is not! Who can tell but there may be found some other pious sympathizer in the sorrows of those who have passed away, to take up the merciful suggestion, and entitle himself thus to the gratitude of the living and the dead!

On Shrove-Tuesday, the 24th of February, he arose at his ordinary early hour, and after his morning ablutions were ended, and his private devotions over, he entered his domestic oratory to prepare for celebrating as usual. Here he met the friend, of whom mention has been already made in these notices, whose anxieties regarding the poor female orphans of North William-street he was acquainted with, and whom he took the opportunity of assuring, that such and such steps had been taken to guard against any injury to the institution in case of his death. Good presumption this that he was fully conscious of how precarious his tenure upon life was fast becoming! This friend, perceiving that he rubbed one of his hands rather smartly with the other, inquired if he felt any pain, and was answered that he felt a sort of stinging sensation, adding, "I hope it is not rheumatism I am getting." These were the last words he ever uttered! Having held his hand for an instant to the fire, he advanced over to the altar to register the missal and prepare the chalice, as was his custom, before he began Mass; and, having completed these matters, he proceeded down stairs to a back drawing-room, where the wine for the Holy Sacrifice was kept, and where he was used to vest in his soutan and rochet. His man, who was employed at the time in the front drawing-room, was surprised, as His Grace reached the lower flight of stairs, and while he was entering the next apartment, to hear him advancing with accelerated heavy step, somewhat like a lame person in a hurry; and, instantly after, the bell was rung. This was done by another friend of His Grace who enjoyed permission to hear Mass in the oratory; and who, having some business to speak upon, stood awaiting him in the apartment, where, it was known, he would just then arrive. It appears that, immediately upon entering the

room, he hastened to a chair, and seating himself placed his right arm extended on the table that stood close by, while with his left he rubbed his face and forehead as one wishing to relieve himself from some fit of stupor. His friend eagerly inquired was anything the matter, but no answer was returned—his speech was already gone. Without a moment's loss, his medical adviser, Doctor O'Farrell, was summoned, and in less than a quarter of an hour was on the spot. Amidst these melancholy particulars it is consoling to learn that, although bereft of the use of speech, perfect consciousness of his condition lingered with him for at least some hours. Upon being asked by the physician whether he suffered any pain, he raised his left hand, and pointed significantly to his teeth. These, being artificial, were immediately removed, and his anguish, we may presume, so far diminished; and upon Doctor O'Farrell renewing his inquiries, and asking whether he felt pain in any other quarter, he again raised his hand slowly and placed it on top of his head. He still held himself erect in his chair, occasionally passing his left hand over his countenance—his right hand being completely paralysed, and, as from the commencement, extended on the table. In a very short time the Surgeon-General arrived, and, every effort to enable him to swallow being tried in vain, it became but too evident that he was dying. Dean Meyler his Vicar-General and old and devoted friend, and his secretary, Archdeacon Hamilton, were apprised of his condition and having hurried to his assistance, Extreme Unction was administered without delay.

The news of his approaching dissolution spread rapidly in all directions, exciting everywhere the deepest sensations of awe and regret. Through Dublin, especially, that gloom set in, which pervades men's minds upon the approach of some unexpected national calamity. Catholics, in particular, upon meeting, could discourse of almost nothing else save the solemn inevitable event. The churches were crowded with the faithful hastening, in compliance with the invitations of the clergy, to offer up their entreaties for his happy death; and on every side were apparent the signs of a conviction that a great public crisis had arrived. During two days that the illustrious object of this anxiety lingered on the brink of eternity, the same "trembling fear and expectation" hung over the city; so that, when, at length, the sad event did take place, it was a real relief to the public mind to be released from its weight of unavailing solicitude.

About eight o'clock on the morning of Tuesday the first fatal symptoms developed themselves; and, for about forty-six hours after the venerable sufferer tarried amongst the living—unable all that time to make any distinct intimation of how he felt—yet affording, now and then, some slight proofs that he was not altogether insensible. And if, indeed, this last conjecture be correct—if consciousness of his condition subsisted with him—awful must

have been the horrors of the death-thirst with which he was consumed, as the physicians had been forced to give the strictest orders, on no account to wet even his lips, through apprehensions of immediate suffocation in case the smallest moisture descended to his throat. The Rev. Christopher Bourke and other priests of his Church of the Conception were in constant attendance around him; yielding with affectionate earnestness every spiritual aid which faith suggests for persons in his condition. When the second night had far advanced, the Rev. Gentleman just mentioned was prevailed upon to retire and partake of some short repose, and about half-past five o'clock was summoned back to the beloved patient's bedside by one of the attendants, reporting, that it seemed as if some change in his condition was taking place. Upon arriving in the apartment and examining the appearances on the countenance he joined in the opinion that the final moment was at hand; and, opening at once the Holy Gospels, commenced reading aloud the "Passion" from St. John; while all others present threw themselves on their knees in supplication to heaven for the illustrious spirit hastening on its eternal path. After a lapse of some moments, to the amazement of them all, the Archbishop was distinctly seen to raise, under the bed-covering, his right hand, which all through had been paralysed, and to move it, as if imparting his episcopal benediction to those around, and then passing it over his bosom laid it tranquilly on his heart. Meanwhile the "sacred passion" was being recited, and just as the Priest had finished the Redeemer's parting exclamation "Into thy hands, O Lord, I commend my spirit," the earthly course of this great Pontiff terminated! and his pure and sanctified soul stood emancipated before its God.

After his remains had been allowed to repose for some short time, preparations were made to have all things conducted in exact compliance with the arrangements prescribed by the ceremonial for such occasions. A post mortem examination disclosed the fact, that up to his last hours, all the functions of life were proceeding in a course of healthiest activity, save, alone, in the quarter of the brain where the fatal apoplexy originated. His body, being embalmed and invested in his sacred habiliments as priest and pontiff, was laid on a bed of state, surrounded by rows of large wax tapers, in the principal apartment of his residence; altars were erected and the Holy Sacrifice celebrated during the mornings preceding his funeral; the office for the dead was recited constantly, and his faithful people permitted to enter and pay their respects to his endeared remains.

On Sunday, at two o'clock, p.m., the funeral commenced. His body, enclosed in a superb coffin, with his mitre, crosier, and cross superimposed, was borne by his priests of the Church of the Conception, preceded by three hundred of the clergy, walking two and two, and chanting the

appropriate psalms; and was followed by a vast crowd of lay mourners, also two and two, amongst whom were reckoned some of the principal nobility and representatives of the highest families of the land—the immense multitudes of the people at large that thronged the entire line of streets through which the procession passed, exceeding all calculation—having assembled in such numbers from every direction, as gave to the other quarters of Dublin and its several vicinities the appearance, almost, of a deserted city; while on every countenance of that immense concourse was marked the solemn features of grief and awe: every bosom throbbed with tenderest recollections of their lost inimitable pastor, and every lip moved in prayers for his repose.

About four o'clock the procession entered the great eastern door of his Church of the Conception, which, with its sable draperies, its numerous lights, its organ's sweet and mournful melodies, presented a scene of solemn grandeur almost overwhelming. But some there were, amid that afflicted multitude, to whom the scene was doubly thrilling! Those who recalled the joyous morning, on which, twenty-seven years before, glittering in his habiliments of glory, and encompassed by the chiefs of his people and by the prelates of the land, he appeared as a vision from heaven in the midst of them, "Deus in medio Deorum," to bid a first blessing to the new-built glorious pile! They thought of that proud day, which gave to the Catholic metropolis of Ireland, at last, a Church somewhat worthy of Catholic worship, and of how proudly they hailed their prelate of prelates as he moved along its aisles, blessing them and it! And now they carried him, a heap of mouldering clay, to occupy henceforward only its dark and silent chambers of the dead!

On Monday morning, numerous altars were seen erected along the whole extent of the aisles, from end to end of the Church, on which the holy mysteries were celebrated, over and over, from dawn to mid-day for his repose.

Tuesday was the day appointed for his solemn obsequies and interment. At half-past eleven the office of the dead commenced, chanted by a choir of between three and four hundred priests. The Chapter of Dublin occupied the benches at each side in immediate vicinity of the chancel; below them, in the centre of the choir, sat fourteen prelates, including the Archbishop of Cashel, and headed by his Grace the Primate of Armagh. The Bishop of Kildare and Leighlin celebrated Mass. Immediately after which the obsequies were performed by the Primate, assisted by the Archbishop of Cashel and the three suffragan Bishops of Leinster; and, these ended, a scene took place which they who witnessed will not soon forget.

The coffin, containing his venerated remains, having been closed, and

slowly let down from the lofty catafalque on which it reposed, instantly as it reached the bier placed to receive it below, a rush of priests took place towards it from every quarter of the choir; and, having removed the lid once more, they strove, in a very tumult of anxiety, each to catch a parting glance of their beloved chief, ere they lost sight of him for ever; bending over him with streaming eyes, kissing his hands most reverently; or, when too far off for that, touching whatever part they could of his sacred person, and applying their hands as they withdrew them to their lips. On witnessing the affecting incident, one could not help recalling the words of the multitude at the tomb of Lazarus, "Ecce quomodo amabant eum."

The coffin was finally closed, and borne and surrounded by his clergy, with his dear and trusted friend and former Vicar-General, the aged Bishop of Dromore amongst the chief mourners close in the rere, and the train of Bishops following immediately after. On reaching the street a most affecting spectacle presented itself. On every side to which the eye could turn—through the streets, in the windows, on the house-tops, was seen a countless multitude hushed in profoundest silence, and with bared heads and streaming eyes riveted on the corpse as it passed. But there was little or no chanting; now and then fitful efforts were made by the priests to resume the plaintive tones; but, invariably, their renewed emotions baffled the attempt. The spot destined to receive the remains at length was reached; the prelates and clergy for the last time encircled the coffin; the last "De profundis" was chanted, and all that was left of the great Archbishop Daniel Murray was deposited side by side with his illustrious predecessor. Holy friends were they and worthy of each other—the Father and the Son, the elector and the elected, together once more and for ever! "Beautiful in life and in death, not separated." May they rest in peace!

And now—to close these scanty and inadequate notices of our great Father in God—out of the numberless tributes of grief for his loss and admiration of his character which filled the public journals upon the announcement of his demise, the following, from the eloquent pen of a clergyman, one of his ablest and most distinguished parish priests, is selected, for its heartiness, for its ability, for its manly candour—noble attributes, and doubly estimable in one who professes to have differed so widely from the views, in several matters, of the illustrious object of his genuine reverence and affection.

"TO THE EDITOR OF THE FREEMAN'S JOURNAL.

"SIR—The Most Rev. Daniel Murray is dead! This announcement falls upon the ear with a solemnity which shows that a great and good man has left this mortal scene. That the late Archbishop was both great and good,

no sensible and impartial man will deny. He who would cavil at some particular public acts, should take into account the whole of his grace's long career, the difficulties he had to surmount, the extreme variety of questions and persons he had to deal with, the undoubted solidity, consistency, and purity of his life, but, above all, the fruits of morality, education, and religion so abundantly and so manifestly produced by his administration. If all these be fairly considered, a right-minded man can only come to the one conclusion, that Doctor Murray was a wise, a learned, a great and a holy bishop.

"He was a man pre-eminently fond of peace and quietness. He shrunk instinctively not only from all civil and religious commotion, but from everything that could immediately tend to produce it. He wished the government to be induced to make concessions to the subject more from a sense of justice than from fear; with good will, and not by constraint; while, on the other hand, he wished the subject to show, by his good conduct, how deserving he was of justice and kindness, and how manifestly he had suffered from injustice and wrong. These sentiments proceeded from his mild and gentle nature, from his unaffected piety and goodness of heart, and from the horror he ever felt at the recollection of the terrific scenes he had witnessed during the first years of his priesthood. He had heard an officer tell his men to shoot the Popish priest as he was going through the streets of Arklow to attend a sick case, and he escaped instant death only by turning short through a shop, and passing from the rere to where his duty called him. He had heard the rattle of artillery drawn up, on a false and wicked rumour, before his chapel door, and he was left alone in his vestments on the altar by his congregation, who in mortal terror forced their way through the mud walls of the humble temple, which was shortly afterwards burned to the ground. His mild and unassuming parish priest was shot in his bed at the age of 78 years, and he himself had to fly for his life through the greatest risks into Dublin. No wonder he should have felt an extreme anxiety to escape witnessing a repetition of such scenes.

"If, then, he did not take part in the noisy politics of the day, it was not from the want of courage or of patriotism, for no man loved his country more truly than he did, none rejoiced more sincerely in the honour, prosperity, and happiness of his countrymen; and no man felt more acutely for the want, the woe, and the sufferings that befel them. He took a different view of his duty to his country from other men, and he thought he could best promote her welfare by the mild and conciliatory course he adopted; and no man can arraign the purity of his motives, not only in this but in every other course of action during his long and eventful life. His worst enemy must acknowledge that no man was ever less under the influence of selfishness, or a morbid desire of popularity, or more under the guidance of conscience, and a profound sense of what he thought to be right.

"He viewed education not only in its abstract principles, but also with reference to the prejudices he had to contend with, and the evils of which he had to make choice. Can any man adduce any but good results from the national system over which he had presided for so many years? It was in the same spirit he favoured the Queen's Colleges, and in the hope of being able to mould them into solid and permanent usefulness to the young men of Ireland. The whole tenor of his life went to show that he would sooner lay his head on the block than willingly sanction anything really noxious to Catholic faith or morals.—The moment the chair of St. Peter pronounced in distinct and unmistakable tones, the good archbishop at once abandoned his own views, and bowed assent like a true son of the Catholic Church. As a proof that he had not taken hasty, slight, or dangerous ground, a large portion of the Irish prelates adopted his views, and I believe at the present moment retain his opinions.

"Another proof of his wisdom and of the good effects of whatever he took in hands is found in the working of the Bequests' Act, which at first was met with great clamour, but is now found to be the principal defence of Catholic charities against the provisions of the infamous Anti-titles' Act.

Let the state of his diocese at the day of his death be compared with its condition at the time when he was charged with its government; and let its multiplied educational and religious institutions speak trumpet-tongued for the wisdom, the piety, and the zeal of the incomparable prelate. The archdiocess of Dublin has great reason to deplore her widowhood, and its clergy have just cause to bewail the death of one who watched over their fame, their happiness, and their safety, with more than a parent's care.

"He was a man of a generous and a noble nature, raised far above everything low, vindictive and mean. No matter what was said or done against him, he never allowed any angry or revengeful feeling to obscure his clear intellect, or to warp his sound judgment, but pronounced on the matter in dispute solely on its merits, and delighted to do justice and show kindness to his opponents. The writer of these lines differed with him widely and frequently both in word and in act, and notwithstanding received early promotion and repeated proofs of kindness at his hands. A perfect gentleman, he was fitted to take his place in the palaces of kings as a true prince of the Catholic Church, and competent to meet the courtier on his own ground, not with the tinsel or frippery of mere worldly manners, but with the golden grace and solid dignity of true politeness, based upon an exquisite taste, a highly cultivated intellect, unbounded benevolence, unaffected piety, and pure religion. No man could say that he appeared in those high places for his own sake, for the purposes of ambition, or for the vanity of such distinction. All will admit that he went there because he thought it right and

proper for the great Metropolitan of the mass of the people to be on friendly terms with the executive, to be in a position to act as their mediator, and to mitigate the severity of harsh laws in their regard. However the expediency of the course may be questioned, no one can doubt the purity of the motives of the benevolent and good Archbishop.

"Taken all in all, where is his equal to be found? What man is competent to wear his mantle, and to fill the void caused by his death? *Quis est ille et laudabimus eum?* Posterity will affirm the judgment that a finer or purer character did not exist in his day.

"SACERDOS."

PASTORAL ADDRESSES

AND OTHER PUBLISHED WRITINGS OF THE ARCHBISHOP.

Of a great and holy man the smallest relics are precious. Of one, who is to take a prominent station in history, every scrap of writing is invaluable. The interest that encircles his name, stamps importance upon the veriest trifles that have emanated from his intellect or his heart; for, in the least of them, will be found aggregating illustrations of his eminence and virtue. The lessons, also, which they contain, even though they show not forth any very superior intellectual or literary pretensions, are read with stronger avidity, and pondered over with livelier attention, because of the higher appreciation which a great good name creates; and more benefit is thus wrought by them to the morals of a people, than would result from far loftier more elaborate attempts.

Surviving friends pore over them with re-enkindled affection for one whom they boast to have known and loved—simple contemporaries with reviving interest for the sentiments and acts of him whose career they had watched and admired—posterity with the reverential attachment with which every generous mind regards the benefactors and lights of the past. What ecclesiastic amongst us to-day would not feel overjoyed at discovery of one half page—the writing of Eugene Mathews of old—or of the mild and laborious and long-enduring Thomas Fleming, or of any one of those sanctified, glorious Pastors—links in the concatenation of godly men, through whom the flame of faith has passed uninterruptedly along to us? Alas! had these considerations weighed more strongly with those who have gone before us, how much ampler would be our view into the Christian glories of the past in Ireland, and how much more distinct! But our predecessors had many a plea of apology which we cannot claim. Enough had they to do, and more than enough, in evading the perils that beset them—in combating with the difficulties

oppressed them—in feeding the flock on the mountain, in the wilderness, in the prison! Brighter hours have been vouchsafed to us—and duties, therefore, from which they might well be dispensed.

Above all the men of his day, it was the privilege of Archbishop Murray to stamp upon the most trivial, the most private, the most fugitive of his writings the features of interest. He was an able man, and, as an epistolary correspondent, peculiarly gifted. A line of writing he never traced without an object of more or less importance in view; and all, whatever employed his pen, he executed with care. On every inch of paper, therefore, scraped by that pen, is visible some one or other trait elucidatory of his character—of his cleverness, his industry, his benignity, his tender piety, his prudence, fortitude, firmness, moderation or zeal. What an instance have we not of this in the very last line, it is likely, he ever traced—the little note in answer to some communication from Mr. M'Donnell on the Maynooth question? What proof will not the historian's scrutinizing eye, discover in that wee little sparkling gem, of the feelings, painful and profound, with which his soul was rent on the momentous subject to which it refers—of his self-restraint, of his anxiety for "peace on earth," and submission to God's hidden designs! Thousands, literally, of such effusions—brief and beautiful and significant—subsist, scattered amongst his friends and correspondents. For so sweetly characteristic of the man was every minutest particle of the kind, and so rejoiced and honored did their recipients feel at the condescension and obliging tone which pervaded them ever; and at the fascinating phraseology in which they were couched, that they were sure to be treasured up, as endeared mementos of the amiable and venerated writer, and exhibited often as tokens of his goodness and regard. And it is to bespeak the further careful preservation of matters so numerous and so invaluable, with hope of seeing them one day consigned to perpetuity through the press, that this lengthened allusion to their character and importance is indulged in here. For such purpose it is necessary that some known depository for collection of them should exist, and the writer of these remarks will consider himself under weighty obligation to whatever friends of his Grace may honor him with authenticated copies of such communications from him as they may chance to possess; for should no fitter individual present himself to watch over them, he will feel but too happy to devote his best efforts to that labor of love.

That something like a commencement may be given to so desirable a project, the following pastorals and other published addresses of His Grace are appended to these little memoirs of his life. They do not comprise *all* that have appeared from him in print, but only such as, called forth by some passing emergency, ran risk of perishing when the occasion in which they originated was passed. Others there are, but of a length and historic importance which

enable them to take care of themselves; while their introduction here would be deemed not fair, perhaps, unless accompanied by correlative productions of other pens—a plan, which, for reasons already specified, would be, it is obvious, at variance altogether with the design of this little work; besides that it would swell its bulk quite beyond the dimensions, which, it was intended from the first that it should not exceed.

ON THE MIRACULOUS RECOVERY OF SISTER MARY STUART.

" To the Catholic Clergy and Laity of the Diocess of Dublin.

"Beloved Brethren in Christ Jesus—A delightful duty has devolved upon us: it is, 'To reveal and to confess the works of God.' With a heart at once struck with awe, and inflamed with gratitude to the 'God of all consolation,' we proclaim to you a new and wonderful manifestation of His goodness, which we have just had the happiness to witness. Mary Stuart, of the Convent of St. Joseph, Ranelagh, has, through the extraordinary interposition of that Omnipotent Being, who 'killeth and maketh alive,' been restored instantaneously to health, from a state of grievous and hopeless infirmity, for the relief of which, all the resources of human skill had been expended in vain.

"The account of this wonderful cure reached us officially on the 2nd inst., in a letter from Mrs. Mary Catherine Meade, Prioress of St. Joseph's Convent, under date of the preceding evening. This communication stated in substance, that one of the religious Sisters of that community, by name Mary Stuart, had been afflicted with sickness for four years and about seven months; that, during such period, she had frequent attacks of paralysis, each of which seemed to threaten her with immediate dissolution; that the most powerful remedies had been applied, without producing any other than partial and temporary relief; that for several months past she had been confined to bed, wholly deprived of the power of assisting herself, or of moving out of the position in which she was laid; that, when moved by her attendants, how gently soever, she not only suffered much pain, but was also liable to considerable danger, and to the temporary loss of speech, and that for the last five weeks, she had entirely lost the power of articulation; that up to the morning of the 1st instant, she continued in this deplorable state, without any symptom of amendment, and apparently beyond the reach of human aid;—that, on a certain hour that morning, as had been settled by previous arrangement, she united her devotions (as did also her numerous friends) with the Holy Sacrifice of the Mass, which was to be offered by Alexander, Prince of Hohenlohe, in the hope of obtaining immediately from God that relief, which no human means could afford;—that, with this view,

she received, though with much difficulty, the Divine Communion at the Mass, which was celebrated at the same hour in her chamber for her recovery;—that, Mass being ended, and no cure as yet effected, she was in the act of resigning herself, with perfect submission, to the will of God, when instantly she felt a power of movement and a capability of speech;—that she exclaimed with an animated voice—'Holy, Holy, Holy, Lord God of Hosts!'—raised herself without assistance, to offer, on bended knees, the tribute of her gratitude to heaven; called for her attire, left that bed to which she had been for so many months, as it were, fastened, walked to the Convent Chapel, with a firm step, and there, in the presence of the Community and Congregation, joined her religious Sisters in the solemn thanksgiving which was offered up to God for this wonderful and manifest interposition of his goodness.

"As soon as this statement reached us, we felt it a sacred duty to examine the grounds on which it was made, that, if it originated in mistake, we might endeavour to dispel the delusion, but, if founded on fact, we might proclaim the glory of God. We hastened, therefore, to the spot, to investigate the circumstances of this astonishing cure. We found the late invalid seated in the parlour, surrounded by her friends; she arose, she knelt, she resumed her seat, she detailed the history of her sufferings and her cure, as they have been just related, and as they will be found in her sworn attestation which we subjoin. Her companions and attendants, who had assisted her in her infirmity, and watched so long over her bed of languishing, confirmed this account in all its details, with a degree of candour and simplicity, which could not fail, even then, to produce on our mind the clearest conviction, that the restoration of the said Mary Stuart to the state of health in which we saw her, was beyond the reach of human power.

"Still, aware of the great responsibility which we should incur, by pledging ourselves to you, beloved brethren, and to the world, for the existence of a fact so truly wonderful, we paused before we should give public utterance to our private conviction on so important a subject. We returned to the convent, after an interval of several days; we subjected all the circumstances of this extraordinary case to a new and rigid inquiry; we collected information on the spot, from every source within our reach; we weighed it in the presence of the God of Truth; we called in to our aid the wisdom and intelligence of our Reverend Brethren, the Roman Catholic Clergy of this city, and we have the consolation of knowing that our judgment is supported by their unanimous opinion, when we declare, as we do hereby declare, on what appears to us the most unquestionable evidence—that the cure which was effected in the person of the said Mary Stuart, on the 1st of August, instant, is the effect of a supernatural agency, an effect which we cannot contemplate without feeling in our inmost soul an irresistible conviction 'that this is the finger of God.'

"The body of evidence which we subjoin is, we trust, abundantly sufficient to carry the same conviction to every mind which is not obstinately closed against the truth.

"We do not however expect, that this new and splendid wonder of the Divine Goodness, clothed as it is with such a mass of evidence, will awe into silence the cavils of the Sceptic. The miracles of our blessed Redeemer himself were contradicted, and 'the servant is not greater than his Lord.' Incredulity may seek to cast the veil of doubt over the glory which redounds to God and his Church from the exercise of miraculous powers; but the true believer will find therein a copious subject of consolation; a new link to bind him, if possible, more closely to his divinely-attested religion, a new proof of the ever-watchful care of God over us, a new motive to walk with reverence in the awful presence of Him who works such wonders in the midst of us, a new incentive to address this gracious Being in every want with unbounded confidence, and to pour out before him the warmest homage of his gratitude and love.

"Our divine Saviour vouchsafed to say, 'He that believeth in me, the works that I do, he also shall do, and greater than these shall he do: because I go to the Father; and whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.'

"This promise was not confined to any age or to any country. It displayed its effects in a more eminent degree when he wished to stamp conspicuously on his infant Church the attestation of its divine origin: the sick who were placed in the shadow of St. Peter, were cured as the Apostle passed along; the handkerchiefs which had touched the body of St. Paul were applied to the sick, and 'the diseases departed from them, and the wicked spirits went out of them;' and it was then a matter quite of ordinary occurrence, that even the new converts should prophecy and work miracles. When the little grain of mustard seed struck its roots deeply into the soil, and grew up into a tree which spread its branches over the earth, it no longer stood in constant need of the same external and extraordinary means for its preservation. Accordingly the exercise of miraculous powers became less frequent in the Church; but, that it was not uncommon even in the beginning of the third century, we learn from the well-known challenge which Tertullian in his Apologetic then gave the heathens; whereby he pledged himself to them, that if they would bring a demoniac into open court, any Christian who should be called upon, would force the unclean spirit to proclaim aloud his own wickedness. At a later period these miraculous powers became more rare, but they never wholly ceased. The great St. Ambrose is an unquestionable voucher for the miracles which were wrought in Milan, in 386, on the finding of the relics of SS. Gervasius and Protasius.

To several of those miracles the whole city couldbear witness, particularly to the cure of the blind man, Severus, who was restored to sight by the application of a handkerchief to his eyes, after its had touched the bier wherein the relics were borne in procession.

"Saint Augustin, in like manner, relates several others of which he was witness in Hippo, in the year 425. He informs us (in the 22nd book, 8th ch. of the City of God,) that on the Easter Sunday of that year, a youth named Paul, praying to God before the shrine of St. Stephen was miraculously cured. The Church echoed with the exclamations of the people, 'Thanks be to God, praised be the Lord.' Saint Augustin, pointing the attention of his crowded audience to this living evidence of God's miraculous interposition exclaimed, 'We have been used to read the relations of miracles, which God has performed by the blessed martyr St. Stephen; but now the presence of this young man supplies the place of a book; nor have we occasion for any other writing than his face, which you all know.' On the following Tuesday, while the holy Bishop was preaching on a subject connected with this cure, his discourse was interrupted by renewed exclamations of 'thanks be to God.' In fact a new miracle had filled the audience with wonder and gratitude; for the sister of Paul, by name Palladia, whom they had seen but a moment before in a state of the most deplorable infirmity, had prostrated herself before the shrine of St. Stephen, and had arisen in the presence of the astonished multitude in the vigour of health. Facts of this nature, bearing on them the unequivocal marks of truth, are found in every age of the Church, down to the days of that favoured servant of God, the Prince of Hohenlohe.

"Let no one, in the face of those facts, and in contradiction to the clear Word of God, oppose to us the idle objection, that man cannot suspend or alter thus the laws established by the Creator. It is not man, that by his own power works these prodigies; it is the great Creator himself, who can suspend at pleasure, for his own gracious purposes, the operation of those laws which he freely established. It is not man that wrests the perishing victim from the very arms of death, and infuses life and vigour into his decayed and paralysed frame; it is the great Lord of life himself, who is moved through Christ by the supplications of his servants, to put forth his mighty arm, and glorify himself by the manifestation of his mercy, his goodness, and his power. 'Ye men of Israel,' said St. Peter, after the miraculous cure of the lame man, at the gate of the temple; 'why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk; the God of our fathers hath glorified his Son Jesus; and his Name, through the faith of his Name, hath made this man strong, whom you have seen and known; and the faith which is by him, hath given this

perfect soundness in the sight of you all.' Yes, it is the mighty Lord of Heaven and Earth, 'Who alone doth wonderful things,' and whatever share any human power may seem to have in the performance of his wonders, the lowly instrument of his goodness should be ever ready to exclaim, 'O Lord, not to us; but to thy name give glory.'

"What may be the views of God in the recent prodigies, which are now the admiration of Europe, and one of which has just occurred under our own eyes, it is not for us to determine. We may however safely conjecture, that this gracious God has some object beyond the mere addition of a few miserable years to the life of a favoured individual. When our blessed Redeemer raised up his friend Lazarus from the grave, he did so to publish 'the glory of God.' He did so confirm the faith of his disciples. 'Lazarus,' saith he, 'is dead, and I am glad for your sake that I was not there, that you may believe.' Since, then, the same blessed Redeemer now makes the unbloody sacrifice of his body and blood, the visible means of calling back to life and health the victim that was ready to descend into the grave, is it unreasonable to suppose, that he does so in his mercy, for some general and exalted purpose? To awake, for instance, our slumbering piety, and animate the faithful throughout his Church, to fly with more confidence, more reverence, more love to those holy Altars, on which the living victim of Salvation is working such wonders?

"Perhaps, too, this may be among the means of mercy, whereby he wishes to effect the gracious purpose mentioned in his Gospel. 'Other sheep I have, that are not of this fold, them also I must bring, and they shall hear my voice, and there shall be made one fold and one shepherd' Perhaps the voice of these facts issuing from the bosom of his sanctuary, and publishing the glory of God with the loudness of thunder, may strike upon the ears and hearts of many to whom the voice of our ministry could not reach. Who knows how many of our dear Brethren, who are wandering from this 'one fold,' may be thus conducted back to venerate that holy Mass, on which the hand of the Omnipotent has impressed, in such effulgent characters, the attestation of its sanctity.

"Whatever be his gracious purposes in our regard, let us pray that they be accomplished in us to their utmost extent. May every soul to which the knowledge of his wondrous mercies reaches, send up the offering of its purest love and adoration to his throne, and every tongue repeat with holy rapture 'to the King of ages, immortal, invisible, the only God, be honour and glory for ever and ever.'

"Peace be to you, Brethren, and charity with faith from God the Father, and our Lord Jesus Christ. *Amen.*

"✠ DANIEL MURRAY, D.D., &c.

"*Dublin*, 15*th August*, 1823."

PASTORAL ANNOUNCING THE JUBILEE OF 1832.

"Beloved Brethren in Christ Jesus—It has pleased God, that you should live to witness the publication of another Jubilee. Again does the Father of the Faithful unlock the spiritual treasures confided to his dispensation, and exhort his children to go and enrich their souls for heaven.

"No sooner was he elevated to the chair of the chief Apostle, to govern the Church of God, than he looked around with trembling anxiety on the mighty charge that was entrusted to him; and fearing, lest any portion of that dear flock, which was purchased by the blood of Christ, should, through the deficiency of the Pastor, be allowed to perish, his first care was to ensure the guidance and protection of heaven. For this purpose, he turns to those beloved children, with whose spiritual interests he is charged, and calls upon them throughout the wide extent of Christendom, to unite their most fervent efforts with his, that the spirit of counsel and of fortitude may descend upon him, and that the wisdom which sitteth by the throne of God, may "be with him, and labour with him," in the discharge of his awful trust. It is the call of a fond Parent, solicitous for the salvation of his children, and for his own; is there a heart among us, which is not ready to yield to it that willing obedience, which the concurring motives of filial affection, the glory of God, the welfare of his Church, and the dearest interests of our own souls, contribute to inspire?

"Prayer, fasting, alms-deeds, penitent confession of sin, and a devout communion, those holy practises which are so acceptable to God, are the means which he invites the faithful to employ for the attainment of this object; and in order to animate them to the fervent performance of these salutary works, as well as that the offering of them may be more pure, and of course more fit to obtain, through the merits of Christ, the acceptance of God, he imparts to all, who shall devoutly perform them, in the manner which he prescribes, the plenary indulgence of the Jubilee.

"The Document which communicates this great privilege is dated on the 18th of June, of the present year. It limits the duration of the Jubilee to one fortnight, and prescribes the following conditions to be observed, within that space of time, by those who desire to gain the advantages of it. 1st. To receive, with due sentiments of compunction, the sacrament of penance. 2ndly. To receive devoutly the Blessed Eucharist. 3rdly. To visit twice the Church or Churches appointed for that purpose by the ordinary of the Diocess, and to pray therein devoutly for the intention of His Holiness. 4thly. To fast on the Wednesday, Friday, and Saturday of one of the two weeks, during which the Jubilee is to continue; and 5thly. To give some alms according to each one's devotion.

"It is further provided, that such persons as happen to be from home during the specified time, may, on their return, obtain the same indulgence; if, immediately after their return, they shall visit twice the principal Church, whether Cathedral or Parochial, of their place of residence, and perform the other pious works which have been just mentioned.

"With respect to those who may be hindered by confinement, sickness, or any other impediment, from performing the specified conditions or any of them, their respective confessors may commute for such other works of piety, as they can perform; or they may, for a short time, defer the performance of them if the obstacle which now prevents them will soon be removed.

"Young persons who have not yet made their first communion, may gain the indulgence, without receiving the blessed Eucharist, provided that their confessors dispense with them in this regard, and that they comply with all the other conditions.

"To afford to sinners every possible facility of returning in this acceptable time to the bosom of mercy, the most ample powers, with respect to censures and reserved cases, are granted to all approved confessors: so that when once the penitent is truly converted, he may select among all the confessors approved of by the Ordinary, the individual of his preference, and unbosom to him his spiritual miseries, how grievous soever they may be, without incurring the risk of being referred by him to any higher authority.

"Powers are also granted to confessors during the Jubilee, to commute vows for other works of piety. These powers, however, do not extend to vows of chastity, of religion, or of obligation, accepted by a third person, or in which the rights of a third person are concerned; nor to vows which are made as preservatives of virtue, except such commutations shall be esteemed preservatives of equal efficacy with the former obligation. In all cases of commutation, a salutary penance is to be enjoined, or some other pious work, at the discretion of the confessor.

"In virtue of the faculties imparted to us in the indult of his Holiness, we announce to you, with unspeakable consolation, that the Jubilee commences in this Diocess, on this day, Sunday, the 27th of September, and will continue until Sunday, the 11th of October, both days included. For those who wish to perform the conditions of the Jubilee, within the city of Dublin, we appoint the Church of the Conception, Marlborough-street; that of St. Michael and St. John, Lr. Exchange-street; and that of St. Paul, Arran-quay, or any of them, to be visited twice within the specified time; and for those who wish to perform them in the country Parishes of this Diocess, we appoint each or any of the Catholic Churches or Chapels, belonging to the Parish, in which they respectively reside.

"You have heard the conditions on which only you can obtain, and per-

haps, too, for the last time of your lives, the important advantages of the Jubilee; enter, without delay, on the fulfilment of them 'with a great heart, and a willing mind.' Let us again impress them still more deeply on your memory; they embrace the great duties of repentance, sacrifice, prayer, fasting, and alms-deeds.

"1st. Repentance, rendered through the merits of Christ, efficacious in the sacrament of penance; in other words, you are to make a good confession.

"You are aware that an indulgence is not intended to remit the guilt of sin, nor of course the eternal punishment, which according to the decree of God, is due to that guilt. It remits only the temporal punishment, which often remains due by the penitent sinner to the divine Justice, after his repentance, through Christ, had ascended to the throne of mercy, blotted out his guilt, cancelled the decree of eternal death which stood against him, and reinstated him in the friendship of God. No one who is not already in a state of grace and friendship with God, can receive any benefit from an indulgence. Oh! with what care, therefore, should you not endeavour to purify your hearts from every stain, that the graces of this holy time may flow abundantly upon you It is chiefly for this purpose that confession is prescribed, as one of the conditions for obtaining the indulgence of the Jubilee. Approach then the sacred tribunal, but do so in that true spirit of interior repentance, without which your confession would be little better than a mockery, and your absolution, instead of being an instrument of pardon, would but add the new crime of sacrilege to your former guilt.

"2ndly. You are called upon to participate in the fruits of the great sacrifice of the Mass, by receiving in the holy Communion, the divine victim that is offered on our altars. Will you not possess within you, the abundant price of all that you can ask, when you will hold in your bosom, 'Jesus, the Mediator of the New Testament, whose blood speaketh better than that of Abel.' Let us prepare then, to receive this holy of holies, with the most fervent devotion, and during the precious moments when he abideth in us 'let us go with (peculiar) confidence, to the throne of grace, that we may obtain mercy, and find grace in seasonable aid.'

"The other conditions required on this occasion are nearly comprised in those words of the Archangel Raphael to the virtuous Tobias, 'Prayer is good, with fasting and alms, more than to lay up treasures of gold.'

"'Prayer is good,' above all, that prayer which is offered to God in his own house, 'the house of prayer.' Of this consecrated house, he is still ready to say, as he once did, 'I have sanctified this house and my eyes and my heart shall be there always.' Go then before the altar of God, and there let your prayer ascend like incense before his throne; and if when two or three are gathered together in his name, he is there in the midst of them;

surely he will on this occasion listen in mercy to the united supplications of his whole Church, 'Ask, and it shall be given to you.' Ask for light, and counsel, and fortitude, and all the aid that the Father of the Faithful shall stand in need of, for the due government of the Church of Christ. Ask for the conversion of sinners for the extension of the one fold, under the one shepherd, for the universal spread of peace and brotherly love. Ask for all that can be necessary for your own happiness, and the happiness of your brethren, both for this world, and the next; and ask it with confidence, in the name of Him who has said, 'If you ask the Father anything in my name, he will give it to you.'

"The efficacy of your prayer will be greatly strengthened by fasting. When every other means has proved unavailing, to subdue the inveterate enemy of our salvation, we have the testimony of our blessed Redeemer assuring us, that his power is overcome by prayer and fasting. Enter then into the spirit of the salutary fast, to which you are invited. Let it not degenerate into a mere form. Let it be such as to evince the horror which you feel for sin. Let it punish corrupt nature for its rebellion against God; and let it weaken those criminal passions which will expose you incessantly to new miseries, if you do not, like St. Paul, 'Bring them into subjection.'

"To prayer and fasting, you are invited to add alms-deeds. 'Shut up alms,' says the Spirit of God, 'in the heart of the poor, and it will obtain help for thee against all evil: better than the shield of the mighty, and better than the spear, it shall fight for thee against thine enemy.'

"With respect to the amount of alms to be distributed on this occasion, no regulation has been made; but in fixing the measure of bounty, which the devotion of each shall dictate, we exhort you to have in view, the advice of Tobias to his son: 'If thou have much, give abundantly, if thou have little, take care even so to bestow willingly a little.' And again the admonition of the Apostle, "he who soweth sparingly, shall also reap sparingly—and who soweth in blessings, shall also reap of blessings: every one as he hath determined in his heart, not with sadness or of necessity, for God loveth the cheerful giver."

"We have now touched on the five conditions with which you should comply if you wish to enrich your souls with the advantages of the Jubilee; peninent confession, devout communion, prayer in the appointed place, fasting at the appointed time, and alms according to your devotion. The period within which those conditions should be complied with is, you perceive, short; it has already begun to pass away, and for most of us, a similar period will never return; with the most earnest solicitude, therefore, for your spiritual welfare, we proclaim to you with the Apostle, 'behold now is the acceptable time, behold now is the day of salvation.' We beseech you as you

value your immortal souls, to render this season of mercy available for your future happiness.

"To him who still lingers in the way of iniquity, while conscience reminds him that the wrath of God impends over him, we would say, will you allow this season, too, of grace and mercy to pass away, as you have done so many others, leaving you still branded with the terrible hatred of your God, 'Know ye not that the benignity of God leadeth you to penance.' And are you determined to employ it only, 'to treasure up to yourself wrath, against the day of wrath and revelation of the just judgment of God?' Oh! 'seek the Lord while he may be found; call on him while he is near. Return to the Lord and he will have mercy, and to our God, for he is bountiful to forgive.' Then may we look back with exultation, on the miseries from which you have been rescued, and exclaim with the Apostle, 'such you were, but you are washed—but you are sanctified—but you are justified, in the name of our Lord Jesus Christ, and the Spirit of our God.' and the consoling prospect to which the same Apostle points, will open to you 'being now made free from sin, and become servants to God, you have your fruit unto sanctification, and the end, life everlasting.'

"To him who has hitherto endeavoured to seek first the kingdom of God, we would say, 'He that is just, let him be justified still, and he that is holy, let him be sanctified still.' Let these days of mercy quicken your fervour—let your horror for sin be more deep—your desire of heaven more lively—your love of God more inflamed—your entire soul, with all its faculties, more devoted to his service.

"To all we would say with the Apostle, 'we exhort you, that you receive not the grace of God in vain.' Let the fruits of grace and sanctity, which this *accepted time* will produce, abide in you for ever; let the fervour which it will awaken, never decay; let the promises of everlasting fidelity to God, which it will occassion, be held inviolable; and let the whole energy of your souls be directed throughout the few remaining moments of your trial, to live 'soberly, and justly, and godly, in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour, Jesus Christ.'

"The grace of our Lord, Jesus Christ, be with you all. Amen.

"✠ DANIEL MURRAY, D.D., &c."

PASTORAL UPON THE FIRST APPEARANCE OF CHOLERA IN 1832.

"*To the Roman Catholic Clergy and People of the Diocess of Dublin.*

"BELOVED BRETHREN,—The scourge which has fallen so heavily on a large portion of Europe, has, at length, reached our City. Several of our Brethren have already been numbered among its victims, and have passed, after the interval of a few short hours of pain, from a state of perfect health to the grave. The deadly malady, when it has found a frame predisposed by intemperance or other causes to receive it, has, in several instances, resisted all the efforts of medical skill to arrest its progress; and as it may often happen that the causes which dispose the body for disease may wholly escape the closest observation, who among us can pretend to say where the next victim shall be selected to publish anew that important admonition, 'Watch ye, therefore, because you know not the day nor the hour.'

"Beloved Brethren, awake to your danger, and profit by this admonition. You have disregarded the warnings of the Word of God: He has sent a preacher to your doors, to teach you by facts which force themselves on your view, that, 'all flesh is grass, and all the glory thereof as the flower of the field. The grass is withered and the flower is fallen, because the Spirit of the Lord hath blown upon it.' Your sins have ascended to the throne of the Lord, and demanded justice; before that withering justice shall be let loose against you, fall down in humble compunction before Him; turn away from those sins that have enkindled His anger, and send up to Him the sacrifice of an humble and contrite heart, through the merits of that atoning blood, the spilling of which for our sins, we have so lately commemorated.

"Thus endeavour to disarm His vengeance, and set your house in order, that if He who killeth and maketh alive, shall demand of you that life which He gave, you may be ready, through the merits of Christ, to resign it pure and spotless into His hands, in the humble hope that this short and perishable life shall be then exchanged for a life of supreme and everlasting happiness.

"When thus prepared, as far as human infirmity will allow, commit yourselves with calm resignation to the care of that Merciful God, whose creatures we are, and whose watchful providence never deserts those who put their trust in Him. Knowest thou not, said his Prophet, 'the Lord is the everlasting God, who hath created the ends of the earth; it is he that giveth strength to the weary, and increaseth force and might to them that are not. Youths shall faint and labour, and young men shall fall by infirmity—but they that hope in the Lord shall renew their strength.'

From the first moment that this calamity threatened the remotest parts of this empire, the most fervent supplications ascended daily from all our altars, that God would throw the shield of His protection over you.

The Priests, the Ministers of the Lord, have stood between the porch and the altar, crying out, in the language of the Prophet, 'Spare, O Lord, spare thy people.' As the calamity assumes a more menancing aspect, let our fervour increase, and our petitions be redoubled; and as our need for mercy becomes more pressing, let our hearts expand more widely with charity towards the Poor.

"But, beloved Brethren, we must not expect all from God without our own co-operation. If we wish to ensure His protection against the threatened evil, we must not confine our efforts to prayers, and piety, and alms deeds; we must likewise have recourse to such human means as may be within our reach in order to avert it.

"It is ascertained beyond the possibility of a doubt, that this great scourge marks out a large proportion of its victims amongst the intemperate. Abstain from the use of intoxicating liquors, lest the body should fall a victim to premature disease, and the unhappy soul to that sentence which declares 'that drunkards shall not possess the kingdom of God.' It is likewise ascertained, on the authority of the most eminent physicians, that the practice of waking the dead is most dangerous to the public health, during the continuance of this destructive malady. I admonish you, beloved children, with the affection—and let me add, with the authority, of a parent, to abstain, for the present altogether, from those meetings called Wakes; and I caution the relatives of deceased persons not to admit any stranger to enter unnecessarily under their roof, until after interment shall have taken place; and I beseech them to procure interment with the least possible delay. Should a violation of this solemn injunction bring on in any instance a fatal disease, let me remind the transgressor, that he would expose himself to go prematurely before his Judge, charged with the guilt of self-murder, and perhaps, too, with the blood of his neighbour, to whom he might be the guilty means of communicating the malady.

"*Notwithstanding all the measures which have been taken to arrest the ravages of this awful visitation, we have to lament that it still continues the work of death. Should any of this beloved flock be assailed by it, I beseech them, as they value their lives, with the preservation of which they are charged, and, of course, as they value their immortal souls, to have recourse, without a moment's delay, to whatever aid may be within their reach. I have heard from the Clergy who attend the General Hospital the most consoling assureances, that nothing can exceed the zeal and humanity of the medical attendants, who there devote their labours with the most unremitting assiduity to the care of the Poor. The Priest is on the spot administering spiritual consolation to the sufferer; the Sisters of Charity assist like Angels of Mercy round his sick bed; every means that medical skill can devise is employed for his recovery; every comfort that his situation will admit is afforded: and*

should he unfortunately sink under the disease, the decencies of Christian burial are provided for—a spot for which, within the enclosure, has been duly consecrated, by my directions. With what grief, therefore, have I not learned that attempts have been made (yes, barbarously and inhumanly made) to prevent some of the afflicted Patients from receiving the benefit of medical attendance in this Hospital! Oh, how cruel—how utterly unworthy of a Christian, to thus deprive the wretched sufferers of their only chance of recovery. Let us hope that no such inhumanity shall ever again disgrace us.

"But, while we neglect nothing that can tend to stop the progress of disease, let us acknowledge with humility, that 'unless the Lord keep the city, he watcheth in vain that keepeth it.' Let us, then look up with confidence to the Lord, and aspire, above all things, to his grace and friendship. Let us, I again and again entreat you, turn from those sins which would render heaven as a canopy of brass, which our prayers could not penetrate; let us cease to do evil, and learn to do good; let us go before the Throne of Grace, with hearts purified by repentance, in the blood of Christ; let us invoke the blessing of Him, in whose hands are the issues of life and death, and then let us commit ourselves without reserve to His holy keeping—saying with the apostle, 'whether we live, we live unto the Lord—or whether we die, we die unto the Lord—whether we live, or whether we die, we are the Lord's.'

"May the blessing and protection of the Almighty be extended over you, and may 'the grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.'

"✠ D. MURRAY.

"*Dublin, 25th April*, 1832."

JUBILEE IN FAVOUR OF THE CHURCH OF SPAIN.

"*To the Catholic Clergy and People of the Diocess of Dublin.*

"BELOVED BRETHREN—An irresistible call of charity has been made upon us. Our most Holy Father, Gregory XVI., whose ever-watchful solicitude reaches to every portion of his great family, beholds, with inexpressible sorrow, the grievous persecution which, at this moment, afflicts a portion of his beloved children—the Catholic Clergy and people of Spain; and he calls upon us, in virtue of that charity, by which we are one in the Lord, to sympathise with him for their sufferings, and to unite our supplications to the Throne of Grace, with those of our brethren in the Faith, throughout the wide extent of Christendom, that the Father of Mercies and God of all consolation may look down with pity on that afflicted people—hasten the time of their deliverance from the tribulations which oppress them, and restore to them the blessings of concord and peace.

"The Apostolical letters which his Holiness has addressed to all the Archbishops and Bishops of the Catholic Church, on this distressing subject, are already before the world. They attest the lamentable fact, that not only are the Catholic Clergy of that kingdom subjected to the most harassing persecutions for refusing to act in direct opposition to the clear dictates of conscience, but that an attempt has been openly made to cut off their communication with the centre of Catholic Unity, and thus to rob the nation of its cherished name of Catholic, by involving it in the guilt of schism.

"How must not his paternal heart overflow with bitterness, when he beholds the streets of Rome crowded, as they are, with miserable fugitives, who have been driven from the comforts of home and kindred, into exile and destitution, because they refuse to sacrifice their consciences at the shrine of tyrannical power! How deeply must not that charitable heart yearn with compassion for the authors themselves of all that misery, who are obstinately inflicting spiritual ruin on their own souls, by the same acts by which they are seeking to inflict it upon others.

"Yet those misguided men while endeavouring with all their might to rend asunder the seamless garment of Catholic Unity, have the temerity to proclaim that they are still members of the Catholic Church—they still frequent our Temples, and bend before our Altars, and mingle with the faithful in all our religious offices! During the last holy week, they did not blush to make an ostentatious display of assumed reverence for the sacred ceremonies of the Church, which they were then assailing with so much bitterness. They bowed before the cross of Him, whom they were, at the same time, unrelentingly persecuting in the cherished members of His mystical body; and they listened, with apparent sympathy, to the recital of His sufferings, while they were endeavouring to upturn the rock on which He built the Church that *He purchased with his blood.*

"Could they have believed that this deceptive show of external communion with the Church, would be sufficient to draw off the public attention from the breach of Catholic Unity, which they were labouring to effect?—Or, that it could extinguish, in the hearts of the faithful people of Spain, that pervading sentiment, which binds every Catholic throughout the world, in duty as well as in affection, to the common Father of the faithful? This was the sentiment which was so deeply felt and so eloquently enforced by St. Jerome, when addressing a predecessor of our present venerated Pontiff, he said—'I am joined in communion with your Holiness—that is, with the Chair of Peter. Upon that rock I know the Church is built. Whoever eateth the Lamb out of this house is profane. If any one be not in the Ark, he will perish in the flood. He that doth not gather with thee, scattereth.'

"Yes, from the time that our blessed Saviour committed to Peter the special charge of His entire flock, that everlasting Chair has continued, through every age, the centre of Catholic Unity. It is the link that, by Divine appointment, holds together all the members of Christ's mystical body. By being in communion with him, who is seated on that Chair, we know that we are in communion with the entire body, of which he is, under Christ, the head. If separated from him, we belong no longer to that body: we are out of the Ark, and exposed to perish in the flood.

"In defence of the sacred rights of conscience and of the Church, and to guard the people of Spain from the danger of being hurried by their rulers into a deplorable schism, we have the consoling testimony of his Holiness, that the Bishops and Clergy of that afflicted kingdom are, almost all of them, 'fighting courageously the battles of the Lord.' The only arms, however, of their righteous warfare are, patience, and charity, and admonition, and prayer. To the constituted authorities of the State they submit without a murmur, in all that would not subject them to the guilt of sin. But a time has come when they are called upon to decide, whether they think it right to obey man rather than God; and they have fearlessly announced their choice. In the face of dungeons and banishment, and privation of every worldly comfort, they have been urged by a sense of duty to say to their rulers, as their great predecessor, the illustrious Bishop of Cordova did to the Emperor Constantius—'To you God has confided the government of the State; to us, that of the Church. As he who would invade the rights of your government, would violate the law of God, so have you reason to dread, that, by usurping an undue power over the Church, you would be guilty of a grievous crime. It is written: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."'

"But their remonstrances only served to multiply their trials, and cause the hand of injustice to press more heavily upon them. The voice of the good shepherd, the supreme Pastor upon earth of the Church of Christ, was raised in behalf of his persecuted flock; but his admonitions, too, were disregarded; his authority was trampled under foot; and his tears continue still to flow for them in vain.

"Having exhausted ineffectually, all the other means by which he could hope to afford them succour, he now calls in the aid of the entire Church. He invites his children throughout the universe, to fall down together, in humble prayer, before that God, in whose hands are the hearts of mortals, and with one universal cry ascending from every portion of his Church, to beseech Him, through the merits of his Son, to inspire those misguided men, the rulers of Spain, with counsels of moderation and wisdom; to impress upon their minds a conviction, that the

power which they hold from Him was given, not to destroy, but to build up; and to move them, by the interior inspirations of His grace, to let fall from their hands the unholy scourge of persecution; and to take up in its stead the sceptre of justice, and the olive of peace.

"In order to encourage us to enter with ardour into this heavenly work of charity, the Holy Father holds out the advantage of a Plenary Indulgence, in the form of a Jubilee, to all who will take part in it with suitable fervour.

"This Jubilee will commence in the Diocess of Dublin, on Sunday, the 8th of May, and will continue until Sunday, the 22nd inclusively. Those who wish to gain the advantages of it must, within that period, receive worthily the Holy Sacraments of Penance and the Eucharist; and they must assist devoutly at least three times at the public prayers, that will be offered up for our suffering brethren in Spain.

"Those prayers will be specified underneath.

"They are to be devoutly recited in all the Catholic Churches, in this city, on each day, during the continuance of the Jubilee, after the Mass that commences at eight o'clock; again, immediately after the last Mass; and, for the greater convenience of the poor, in the evening, at seven o'clock. In the country parishes, they will be recited at such time, and in such Churches, as the respective Pastors will appoint for that purpose. In the College Chapel, at Maynooth, as the President shall direct; and in the Oratories attached to Nunneries, immediately after the usual Convent Mass.

"For the advantage of those who may be prevented by sickness, or some other unavoidable impediment, from assisting at the prescribed public prayers, their respective Confessors are empowered to substitute for them such other devotions, as, under the peculiar circumstances of the case, may be found practicable.

"We beseech you, dearest brethren, to enter with all the fervour of your souls into these holy exercises; and to add to them such other prayers as your zeal for the glory of God, and your charity for his suffering children will suggest. Invoke the ever blessed Virgin Mother of God, the holy Apostles, Peter and Paul, and James, and all the Saints, to join in your petitions; and while they are put up to the Throne of Grace in a special manner, for our persecuted brethren of the household of the faith, let them ascend from hearts glowing with charity for all mankind, even for the bitterest persecutors of the Church.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all.—Amen.

"✠ D. MURRAY.

"*Dublin*, 30*th April*, 1812."

The Public Prayers, at which they who desire to gain the Indulgence of

the Jubilee, must assist, will commence with the Anthem of the Holy Ghost, "*Come, O Holy Spirit.*" After which will be recited, a third part of the Rosary of the Blessed Virgin Mary; the Litany of the most holy name of Jesus; and the three following prayers:

FOR THE CHURCH.

O Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed, hear our humble prayer for all degrees thereof, that, by the assistance of Thy grace, they may faithfully serve Thee, through Jesus Christ our Lord.—Amen.

FOR THE POPE.

O God, the Pastor and Governor of all the Faithful, look down in Thy mercy on Thy servant Gregory, whom Thou hast appointed Pastor over Thy Church; grant, we beseech Thee, that, by word and example, he may edify all those who are placed under his charge, and that, with the flock committed to him, he may securely arrive at eternal happiness, through Jesus Christ our Lord.—Amen.

FOR THE PEOPLE OF SPAIN.

O Father of mercies, and God of all consolation, refuge of the afflicted, and gracious bestower of every heavenly gift, mercifully regard our humble prayers in behalf of Thy suffering children in Spain: convert and pardon the authors of their sufferings, and restore to them the blessings of union and peace; that being freed from the obstructions which impede thy service, they may worship Thee without restraint in spirit, and in truth, through our Lord Jesus Christ, Thy Son, who with Thee and the Holy Ghost, liveth and reigneth, one God, world without end.—Amen.

PASTORAL ANNOUNCING THE PROLONGATION OF THE SAME JUBILEE.

To the Parish Priests and Superiors of Religious Houses in the Diocess of Dublin.

"Rev Dear Sir,—I have witnessed, with unspeakable consolation, the holy ardour with which the Faithful have entered into the charitable views of the Supreme Pastor, and the marked exhibition of piety with which at his call, they press around our altars, to pour out their supplications to Heaven in behalf of our persecuted fellow Catholics in Spain. It is however now evident, that the indulgence, which his Holiness offers to those who are engaged in this work of mercy, will not be fully within the reach of all, unless the time specified for the continuance of the Jubilee shall be prolonged. Among the conditions to be performed by those who are desirous to obtain that Indulgence, an essential one is, to approach in sentiments of compunction the tribunal of Penance; that being purified more and more through

the merits of our Divine Saviour from every stain of sin, their prayers may find readier access to the Throne of Grace. But this would not be possible for all within the prescribed space of fifteen days. For so great is the number of devout Christians who present themselves at the Sacred Tribunal on this important occasion, that our Clergy are wholly insufficient to afford to all those pious applicants the benefit of their ministry within so short a period. On this account, and for the advantage of such ONLY as will not (from whatever cause) have complied with the published conditions of the Jubilee, on or before Sunday the 22nd inst., you will please to announce from your altar on that day, that I am authorised by the Holy see to prolong the time within which the indulgence of the Jubilee may be gained; and that I hereby prolong it until Sunday the 26th of June inclusively, on which day it will finally close. As greater opportunities are thus afforded to all, of assisting on Sundays at the prescribed public prayers, and evening recital of the Jubilee prayers may cease in the city of Dublin from and after Sunday the 22nd instant.

"Those who have already taken advantage of the Jubilee cannot, of course, avail themselves of this prolongation to receive the indulgence a second time. But all are still most earnestly desired to continue their devout supplications to God, that He may soften into compunction the hearts of the persecuting rulers of Spain, that he may comfort by his grace the suffering people of that afflicted nation, and sustain them in His service under their heavy trials, until he shall vouchsafe to yield in His mercy to the prayers of His church and put an end to the cruel persecutions which oppress them.

"This in itself is a work of mercy, which He, whose essence is mercy, will regard with peculiar complacency, and will assuredly repay with an abundant recompense. It is a duty, too, which we owe to the common Father of the Faithful, who so feelingly exhorts us to the performance of it. But is there not also another great moving principle, which should animate us to persevere with unabated fervour in this holy course? Can the Irish heart be ever dead to the impulse of gratitude?—And, if not, can we ever be unmindful of what we owe to Spain?—When our persecuting laws made it a crime for a Catholic teacher to put even a common grammar into the hands of a pupil, Spain—generous Spain—opened her bosom to our youthful candidates for the Sacred ministry; trained them up to virtue and discipline; enriched them with the treasures of ecclesiastical science, and sent them back to feed among us the lamp of faith, which every human power was employed to extinguish. Thus did the Father of Mercies look down on us with pity in the hour of our distress, and employ the charity of our fellow Catholics in Spain, to enable our ancestors to preserve, amidst the wreck of all their wordly hopes, one priceless treasure, that Faith without which it is impossible

to please God, and transmit it unimpaired as a precious inheritance to us. And now the same Father of Mercies calls upon us, by the voice of the Supreme Pastor whom He has placed over us, to be the instruments of His mercy to them in return, and to afford to them, in their present tribulation, all the comfort and all the aid that our deepest sympathy and our most fervent prayers can bestow.

"This is but a consequence of that Divine arrangement by which He has bound together by the closest ties of charity all the members of his Church; established between them, how widely soever they are spread through the universe, a holy communion for their mutual comfort and mutual benefit, and formed them from every quarter of the globe into one body, the mystical body of Christ himself 'compacted' says the Apostle, 'and fitly joined together,' so that one member cannot suffer without a pang of sympathy being felt by all.

"Perhaps He now only waits to give His other servants an opportunity of enriching their souls by a still more fervent exercise of mercy towards those our suffering fellow-members in Christ, before the wonders of His goodness shall be manifested to them. Let us then hasten to their relief; let us pray and persevere. Let us keep in mind the history of the Chananean woman. Let us remember that unfailing promise. 'Ask, and it shall be given you: knock, and it shall be opened to you. For every one that asketh receiveth, and to him that knocketh it shall be opened.

"'The grace of our Lord Jesus Christ be with you.'

"✠ D. MURRAY.

"*Dublin*, 18*th May* 1842."

LENTEN PASTORAL.

"Beloved Christians,—The time has come when the Church is about to sound the trumpet, and proclaim the solemn fast, and to summon all her children to enter with humbled and contrite hearts, on that salutary course of penance, which has from the commencement af Christianity, distinguished the Holy Season of Lent; and never, surely, have we been called on so impressively, as we are at this calamitous season, to enter on it in a penitential spirit. It is not for us to scrutinize the counsels of the Most High, or scan the arrangements by which He designs to lead His creatures to the accomplishment of His views. But events are occurring around us, which it is right that we should contemplate with awe, and from which we should not omit to draw a lesson of wisdom. Perhaps the blessings which we owe to His bounty have not moved us to adore, and love, and serve the Gracious Author of them, and that He may wish, by a striking manifestation of His anger,

exhibited to our very senses, to awaken our alarm, and stimulate us to compunction.

"The Earth, which is the Lord's, and the fulness thereof, has refused to us its usual sustenance for the support of human life, and hundreds of our fellow-creatures have, for the want of it, sunk into a premature grave.

"They may have passed out of life, purified through the merits of Christ, in the crucible of affliction, and may, let us hope, be now enjoying the fruit of that Divine promise, that our present tribulation, though light and momentary, if endured with a sanctified resignation to the will of God, 'worketh for us above measure exceedingly, an eternal weight of Glory.' But we, what have we done to profit by the warning which God appears to have sent us by this unusual and appalling calamity? Has it taught us to bow down in adoration before that Mighty Being who rules the Universe, acknowledging our total dependence on Him, and His supreme dominion over us? Has it awakened in our hearts a salutary dread of incurring His displeasure? Has it moved us to evince our horror of sin, by chastising our past ingratitude, and by laying our corrupt passions under those restraints of self-denial, without which, even St. Paul himself considered, that he would have reason to fear for his salvation? Has it urged us to fly again and again to the tribunal of Penance, to seek refuge through the merits of Christ, from the effects of our past sins, and safety from the danger of future relapse?

"Oh then, if not, let us no longer abuse the warnings of Heaven. Let the voice of the Prophet penetrate at once our inmost souls, and urge us on to obey that command of mercy: 'Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the LORD your GOD: for He is gracious and merciful, patient, and rich in mercy. Who knoweth but He will return, and forgive, and leave a blessing behind him?

"This, then, is the spirit, which, under the guidance of Divine grace should carry you on through the Holy Season of Lent, into which you are about to enter.

"But while we admonish you to engage with the deepest penitence of heart in the salutary austerities which it enjoins, commisseration for the poor forbids us to enforce, to their utmost extent, some of those external observances of it, which have been heretofore considered essential duties.

"Having, therefore, consulted with our Clergy, on this important subject, we have thought it right to avail ourselves of the powers with which we have been invested by the Holy See, to grant, during the ensuing Lent, the following dispensations:

"1st. For those who are obliged through want, to apply for nourishment to soup kitchens, or such charitable Institutions, and for those in general who

depend for their daily sustenance, on the charity of others, we wholly dispense with the law of abstinence on every day during the approaching Lent. 2ndly. For those who are struggling to depend on their own industry for support, without having recourse to such Institutions, although they are still poor, we hereby empower their respective Pastors to grant such a relaxation of the law of abstinence, as their limited circumstances may seem to require; and lastly as an encouragement to the more opulent, to contribute largely to the means of relief for the destitute, we grant permission to all the faithful of this Diocess, for the use of flesh-meat, at dinner only, on every Sunday, Monday, Tuesday, Thursday, and Saturday, from the beginning to the end of the approaching Lent, and for the use of eggs, on every day except the Wednesdays of the first and last week, and all the Fridays during the same period. In every other respect, the observance of Lent is to continue unabated. It will not be lawful to use flesh-meat and fish at the same repast, nor to make two meals on any day except Sunday. You are particularly exhorted to restrict yourselves to plain meats, of which a considerable part should be boiled, that you may be enabled, by the distribution of broth, to enlarge the means of sustenance for the Poor.

"We beseech you, dearest Brethren, to compensate as far as possible for this indulgence by more abundant Alms to the Poor, in whose favour only it has been granted; and whilst it relaxes in some respects the manner of observing the fast, not to allow it to diminish that spirit of self-denial which is at all times essential to a Christian life, but which seems the peculiar duty of these days of salutary affliction. Turn during this time of penance with a more than usual vigilance from all the incitements to sin; avoid the occasions of profane amusement; refuse to mingle in the costly banquet or dissipating assembly; meditate on your past failings in the bitterness of your hearts; renew your purposes of thorough amendment; and let all these endeavours to sanctify your penitential career be accompanied by unceasing prayer for grace and mercy.

"That you may be enabled to unite, in a more solemn manner, your supplications to the throne of God, the Litanies of the Saints will be recited in the Chapels before each Mass, on every Friday during the Lent. We recommend it to those who shall not attend Mass on those days, to repeat them in like manner in the presence of their Children and domestics.

"Besides the Christian duties of retirement, Fasting, Prayer, and Works of Mercy to the Poor, at all times necessary, but especially in Lent, this Holy Season is set apart, that we may worthily prepare ourselves to comply also with the annual obligation of Confession and Easter Communion. If you neglect this duty, and refuse, at this holy time, to make your peace with God, you will expose yourself to God's greater anger, and incur the heaviest censure

of the Church. We therefore most earnestly exhort you to forsake all your sinful pursuits—to enter seriously into your hearts, and by diligent self-examination, by true contrition, and humble confession, to dispose yourselves to receive the pardon of your sins, so that you may be made worthy to partake of the Body of the Lord, and thereby become entitled to rise with Him at Easter, glorious and triumphant from the grave of sin, to the life of grace and virtue.

May our blessed Lord and Saviour so prepare our hearts by His grace, that after having followed Him, carrying His cross for our sins, we may obtain partnership in His glorious resurrection to life everlasting.—Amen.

✠D. MURRAY.

PASTORAL ISSUED ON OCCASION OF THE GREAT FAMINE OF 1847.

"Beloved Christians—I need not inform you, for you are already but too painfully aware, that the ravages of Famine continue without interruption to spread terror and dismay through our afflicted country.

"The Church reminds us in its Liturgy, that scourges such as these, are visitations of the anger of God; and that our only hope of refuge on such occasions, is to be found in the bosom of His mercy. Let us then fly to that compassionate bosom, and have recourse to the means by which only we can expect to ensure its pity.

"When the people of Nineveh were informed by a Prophet sen tby heaven, of the ruin that was ready to burst upon them, what did they do? They fasted and prayed, and proclaimed their repentance by a general mourning; 'they cried out to the Lord with their whole strength, and turned away, every one from his evil way.' 'Who can tell,' did they cry out, 'if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? 'And God,' continues the sacred text, 'saw their works, that they were turned from their evil way, and he had mercy.'

"Let us too, in our deep afflictions, go before that same gracious God with humbled hearts and amended lives; let us beseech Him through the infinite merits of our Divine Saviour, to behold with pity the insufficiency of all human aid, to afford us adequate relief; let us confide through His boundless mercy, that He who alone can lift the awful scourge, which His own hand has imposed, will listen to our cry and save us; and let us implore Him to bestow on us, all the graces necessary to bind us to Him for the future, in everlasting gratitude and love.

"That we may present ourselves before Him for these holy purposes, bound together in that union of charity, to which he has promised his blessing, we, by our authority, ordain, that in every Catholic Church in this City, and in one Catholic Church at least, in every country parish

within this diocess, the Holy Sacrifice of the Mass be celebrated on Wednesday, the 24th inst., at a convenient hour for the attendance of the people, with a view that prayers be put up to Almighty God, for the removal or mitigation of the scourge of famine.

"Before Mass, the Litany of Jesus is to be devoutly recited, after which the following prayer:

"'Hear, O! Lord, we beseech thee, our humble supplication, and relieve us in thy bounty from the famine which afflicts us; that the hearts of men may be made sensible, that such calamities proceed from thy anger, and are removed by thy mercy. Through Christ Jesus, our Lord. Amen.'

"But while the Divine Sacrifice is going on—above all, while the Immaculate Lamb that taketh away the sins of the world, is present on the Altar, let every heart pour forth its supplication with increasing fervor, that through his infinite merits, he vouchsafe to look down with pity on his suffering people, to forgive them and to spare.

"We would further recommend, that a portion of Alms, according to each one's ability and devotion, be given in the course of the day; and, also, that the fast which the Church enjoins during this holy time on all her children, may be endured on that day, in a spirit of peculiar abhorrence for the sins which on this occasion provoked the divine displeasure. Thus will you unite, as it were in one offering, and with one heart before the Throne of Grace, those three holy works which are so peculiarly precious in the sight of God, 'for prayer is good, with fasting and alms, more than to lay up treasures of gold.'

"But let us not suppose that God will relieve us from our present calamity, without any effort of our own. If we seriously wish that he should help us, we should not leave idle the means that he has placed in our hands to help ourselves. He has given fertility to the soil to produce sustenance for man. It is only when no ordinary efforts of human industry can render it productive for that purpose, that we can call upon God to supply the deficiency, by extraordinary means. Are our fields tilled? If not, the food which was intended for man, is left, as it were, buried in the bowels of the earth, as useless for the support of human life, as the miser's gold when locked up in his coffer. An insufficiency of food for the support of our population, is deeply apprehended even for the coming year, and should not every one who holds even a rood of land, endeavour to meet the dreaded scarcity by every means that industry can supply. Should a human being fall by the neglect of such a man, to draw forth from the bosom of the earth the food which would have saved it, would he not seem to imitate the obduracy of the miser just alluded to, and be exposed to hear like him, these awful words: 'I was hungry, and you gave me not to eat.'

"But when every human effort to assist ourselves has been made, and has proved unavailing—when we throw ourselves with unbounded confidence on the mercy of God, for obtaining, by some of those extraordinary means which are known to his Providence, what he has not left within our own reach—when we lay before him the infinite merits of the all-atoning Victim, as the price of what we need, and place no obstacle in the way of his goodness by our impenitent lives—then shall we have the most abundant ground of hope, that he will not refuse to listen to our cry, 'Spare, oh! Lord, spare thy people; through our Lord Jesus Christ thy Son, Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

"✠ D. MURRAY.

"*Mountjoy-square, Dublin, 18th March*, 1847."

ADDRESS TO THE CATHOLIC CLERGY AND LAITY OF THE DIOCESS OF DUBLIN, ON THE DIFFICULTIES IN WHICH OUR MOST HOLY FATHER PIUS IX. FINDS HIMSELF INVOLVED.

"Beloved Brethren—We read in the 12th chapter of the Acts of the Apostles, that when St. Peter was cast by Herod into prison, 'prayer was made without ceasing by the Church for him,' and that the miraculous power of God listening in mercy to the supplications of His people, was soon and visibly put forth for his liberation.

"With this consoling example before our eyes, let us, beloved Brethren, go with confidence before the Throne of Grace, and beseech the same God of power and of mercy, to look down with pity on the venerated successor of St. Peter, and by such means as are known to His Providence, to free him from the grievous and unnatural tyranny which now oppresses him. How astounding is the fact, that Pius IX., the benefactor of his country, the admiration of the world for the wisdom with which he devised, and the energy with which he effected so many important improvements for the happiness of his people; that he who was held up as the perfect model of a beneficent Sovereign, is now virtually a prisoner in his palace, not as in the case of St. Peter, through the injustice of a sanguinary tyrant, but through the unbridled licentiousness of his own emancipated and ungrateful people. The whole energy of his great mind had been employed in devising the means of promoting their welfare, but his conscience would not allow him to engage in a war of aggression, and his sovereign rights were therefore invaded—his Cardinals menaced, insulted, imprisoned—and if we can believe the almost incredible accounts which have been published, his own inestimable life was put in peril. The following proclamation posted on the walls of Rome, on the 1st inst., and almost immediately afterwards torn down by a portion of the misguided populace, will supply an afflicting proof of the jus-

tice with which this father of his people might exclaim—'I have brought up children and exalted them: but they have despised me.'

'PIUS IX., POPE.

'When God, by the wonderful disposition of His providence, called us, without any merit of our own, to succeed to so many great Pontiffs, illustrious for their holiness, learning, wisdom, and other virtues, we felt at once the importance, the extreme weight, and the very heavy difficulties of the great charge which God confided to us; and having lifted up the eyes of our mind to Him, discouraged, we confess it, and oppressed, we besought Him to assist us with an extraordinary abundance of light and grace of every kind; we were not ignorant of the position, difficult in all its bearings, in which we found ourselves; and, therefore, it was a real prodigy of God, that, during the first months of the Pontificate, we did not sink under the mere consideration of so many evils, which it seemed to us, were sensibly wearing out our life. To calm our apprehensions, the demonstrations of affection which were lavished on us by a people who we had every reason to believe were attached to their Father and Sovereign, were insufficient; wherefore, we turned with greater earnestness to implore God's help by the intercession of His Most Holy Mother, of the Holy Apostles Protectors of Rome, and of all the other blessed inhabitants of Heaven. Having done this, we examined the rectitude of our intentions, and then, having taken counsel with others, and frequently with all the Cardinals our brothers, we issued all those arrangements relative to the ordering of the state, which have appeared, from time to time up to this day. These arrangements were received with that approbation and applause which are known to all, and which served as an abundant recompense to our heart. Meanwhile occurred those great events, not only in Italy, but in almost all Europe, which inflaming the minds of some, made them conceive the design of forming of Italy one nation, more united and compact, so as to put her on a level with the other principal nations. This sentiment caused one part of Italy to rise up, eager to emancipate itself. The people ran to arms, and the contending parties still remain measuring their strength by force of arms. A part of our subjects did not restrain themselves from running spontaneously to form themselves in military array; but when they were organised and provided with officers, they received instructions to stop at the boundaries of the state; and the explanations which we gave to the representatives of foreign powers, and our most earnest exhortations to such of the soldiers as wished to present themselves to us before their departure, agreed with these instructions. The words which we pronounced in our late allocution are known to all, namely—That we will

not declare war. We protest at the same time, that we feel ourselves unable to restrain the ardour of that part of our subjects, which is animated with the same spirit of nationality with the other Italians. And here we will mention that we have not forgotten, under these circumstances, the proper cares of a Father and a Sovereign, taking what we consider the most efficient means for providing for the greatest possible safety of those of our children and subjects who now find themselves, without our will, exposed to the vicissitudes of war. The allocution to which we have just referred, has roused a commotion which threatens to break out into acts of violence; and not even respecting persons, treading under foot every right, seeks—Oh, great God! our heart's blood freezes in pronouncing it—to stain the streets of the capital of the Catholic world with the blood of venerable persons, innocent victims—intended to satiate the unbridled wills of those who will not listen to reason. And will this be the recompense which awaits a Sovereign Pontiff, after the repeated proofs of his love for the people? *Popule meus quid feci tibi?* Do not these unhappy persons perceive, that besides the enormous guilt with which they would be stained, and the incalculable scandal which they would give to the whole world, they would only injure the cause which they profess to have in hand, by filling Rome, the state, and all Italy, with an endless series of evils! And in this, or similar events (which may God keep far from us), could the spiritual power with which God has invested us, remain idle in our hands? Let all be convinced that we are conscious of the greatness of our dignity, and the mightiness of our power.

'Save, O Lord, thy Rome from such great evils—enlighten those who will not listen to the voice of thy Vicar, and bring them back to more healthy councils, so that, obedient to Him who rules over them, they may pass their days less sadly in the exercise of their duties as good Christians, without which it is impossible that they can be either good subjects, or good citizens. *Amen.*

'Given at Rome, at St. Mary Major's, the First day of May, 1848, and in the Second Year of our Pontificate.

'PIUS PAPA IX.'

"We are now, beloved Brethren, entering on Rogation Week, a period of the year which is specially set apart for invoking the blessings of God upon His Church. While our united supplications ascend for that purpose to the Throne of Grace, let not the sorrows of our afflicted Pontiff be forgotten. During the continuance of Rogation time, let the collect, *Pro Papa*, with its accompanying prayers, be added to the Collects and prayers of the day, and before each Mass let the Litany of the Saints be read aloud, that Priests and people may unite in beseeching the blessed citizens of Heaven, to

join in the supplications to 'The Father of Mercies, and God of all consolation,' that, through the infinite merits of his Son Christ Jesus, He may vouchsafe to put an end to the afflictions which oppress our suffering Pontiff, that he may recal to their duty his erring children, and cause him to be again surrounded by an obedient, a grateful, and a saintly people.

"May the peace of God which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

"✠ D. MURRAY.

"*Dublin, 24th May*, 1848."

TO THE RIGHT HONORABLE VISCOUNT MELBOURNE, &c., &c.,

Mountjoy-square, Dublin, 2nd July, 1835.

My Lord—I would hardly venture to claim one moment of that time which is so valuable to the public, if the subject on which I presume to address your Lordship, though in a great degree personal to myself, did not acquire some importance, by its reference to a measure of much public interest.

It appears, my Lord, that an attempt has been made to injure, through me, an institution of great value, I mean the Commission which his Majesty's Government has so wisely established, for the purpose of promoting in Ireland a system of National Education.

With this view, if I can credit the public journals, a statement has been made in your Lordship's House of Parliament, attributing to me certain doctrines contained in a theological work of Dens, on the ground that I directed the publication of that work, and appointed it as a text-book for the Conferences of the Catholic Clergy.

What was really said on that occasion I have no means of knowing, and, perhaps, have no right to inquire. But I distinctly aver, that those imputations, from whatever quarter they may have found their way into the newspapers, are wholly devoid of any foundation in fact.

I do not entertain the doctrines thus attributed to me; my solemn oath attests the contrary.

I did not direct the work of Dens to be published; it was undertaken by a respectable bookseller, as a speculation in trade, entirely at his own risk, as a work which comprises a large mass of very valuable matter, though containing, too, some obsolete opinions, wholly unconnected with any article of Catholic faith, and which opinions it was known that hardly any one, at the present day, would think of defending.

Finally, I did not make it the text book for our Theological Conferences; for, on such occasions, we have no such book; if by this expression we are to understand the work of any writer, whose opinions (when not already defined by the Church, as articles of faith) the clergy are required, or in any manner

whatever expected to maintain. In fact, our clergy are too well instructed to have the least notion of submitting to such a restriction. The questions proposed in Conference are brought forward for the very purpose of being freely discussed on their own merits; and the decisions which, after due examination, are approved of, rest entirely, not on the individual opinions of this writer, or of that, but on those arguments which seem best calculated to carry conviction to the mind.

The opinions of Dens regarding the right of Temporal States to compel their subjects, by confiscation and other punishments, to embrace religious doctrines of which their conscience could not approve, were unfortunately too prevalent throughout Europe at the time he lived; and, I must add, nowhere more prevalent than where the Reformation was established. And why are the Catholics of Ireland now forced, by this unprovoked taunt, to remember that those desolating opinions were but too deeply imbibed, and too cruelly acted on by their Protestant Rulers, during those centuries of religious persecution, from which they are but just recovering, and the horrors of which they are desirous to forget?

Blessed be God! those doctrines are now little more than the record of by-gone intolerance. They are yielding everywhere to that better and more scriptural spirit of mutual forbearance, which has grown up and is spreading through all Christian communities; and they seem to have found almost their last resting-place in the minds of those misguided, though otherwise (let me hope) respectable individuals, who lately exhibited such a miserable display of fanaticism in Exeter Hall, and a few, (let me again hope) very few fiery zealots, who have allowed themselves to be so far blinded by passion as to participate in their anti-social opinions.

As to the Irish Catholics, their docrine on this subject is thus solemnly attested:—"I, A. B., swear that I do abjure, condemn, and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or in anywise injure any person whatsoever, for, or under the pretence, of being a Heretic."

I have the honor to be, with the most profound respect, my Lord, your Lordship's faithful humble servant,

✠ D. MURRAY.

TO THE PROTESTANTS OF GREAT BRITAIN.

"Beloved Fellow-Christians—My humble name has been traduced before you; and, what I feel more acutely, the divine religion which I profess has been held up to your view in colors so truly odious, that if they were a faithful representation of it, the disgusting picture would justly merit your execration. You are lovers of justice; you are slow to decide

on partial statements; I rely, therefore, with confidence on your patient attention, while I dissipate the illusion which has been practised on you:

"A Protestant Clergyman, of the name of M'Ghee—little known here except through the numerous efforts he has made to rise out of obscurity by the intemperance of his bigotry—was able to induce some individuals of his profession to join in a citation, through the public papers, to me and the other Roman Catholic Bishops of Ireland to proceed to London, and there answer, before a public meeting, certain undefined charges which would be brought against us. What those charges were he did not yet condescend to explain. Now, pause for a moment to consider the nature of this proceeding. Were I, or any number of Catholic clergymen, to summon the Bishop of London, or any of his right reverend brethren, to suspend his pastoral duties, and come over to Dublin, or Cork, or Galway, or at least to send some duly authorised person to appear in his name, and answer before a public meeting of Catholics some charge that would be there exhibited against him, would you not stare at the matchless effrontery which could have suggested such a proposal? Would you not rather believe, that the man who could venture to announce it must be labouring under some strange mental aberration? For Mr. M'Ghee, however, unfortunately for his own character, such an excuse cannot, at least as yet, be offered. He does not, it is true, appear, if we are to judge from such of his productions as have met the public eye, to be gifted with any very high power of understanding; but he had enough of that low cunning which belongs to narrow minds, to perceive that such a summons from such a quarter, and to such a place, would not be in any manner, either personally or by deputy, attended to, and that he would be therefore enabled to advance such statements as would suit his purpose without the risk of contradiction. But, to make assurance doubly sure, it was arranged that no one should be allowed to open his lips for the purpose of controverting those statements, without a written authority from the accused parties to plead in their defence; an authority which he well knew that no Bishop would stoop to grant. Thus a Catholic, who might be induced, through curiosity, to be present at the farcical exhibition which was thus in preparation, might be doomed to hear his clergy and his religion traduced, and himself, perhaps, as a member of that religion, represented to all around him as an object of suspicion, if not of detestation; and if, while his soul burned with indignation at the slanderous charge, he would presume to stand up and repel it with scorn, he was to be denounced as a disturber and threatened with forcible expulsion. This, surely, is not the usual course of British justice.

"Well, the important day arrived, when the mighty disclosure was to be made; the workings of Popery were to be revealed; the hidden things of darkness were to be brought to light; the dangers which hung over the

Protestant religion were to be put forth in full relief; the public expectation was wound up to its highest pitch; in short, the mountain was in labour—and lo! the *ridiculus mus* that made its appearance was the hitherto concealed work of Peter Dens—a work of Popish intolerance, which was exhibited to the wondering audience as a grand discovery, just then providentially brought to light; a work, however, which one of his associates acknowledged was publicly for sale in a Protestant bookseller's shop, and which could in fact have been procured by any one, at any time for many years before, with as much ease as any of those numerous Protestant books which are equally or more intolerant, and which are still daily published without scruple, although their intolerance has not, like that of Dens, been disavowed on oath.

"This, then, was the grand discovery which collected in Exeter-hall whatever could be found of the deepest shade of bigotry, to witness the overthow of Popery, and denounce his Majesty's Roman Catholic subjects of Ireland as unfit, on account of the horrid principles with which they are imbued, to enjoy any of the privileges of social life. To establish satisfactorily this conclusion, this book was held up as the standard of Catholic doctrine, and it was asserted that the doctrine which it contains goes to the frightful length of encouraging the assassination of Protestants. I am not surprised that, at this awful announcement, a thrill of horror pervaded the meeting; but we shall soon see with how little real cause.

"That the book of Dens is, in no sense of the word, a standard of Catholic belief has been already proved so fully to the public, that any further argument on the subject would be wholly superfluous. Indeed that author himself, never for a moment contemplated such a distinction for his book. Whenever he discusses questions which are not of faith (and the greater part of his work is composed of such questions), he generally refers to the conflicting opinions of Catholic writers on the subject, and then assigns his reasons for inclining to the one side rather than the other. Those reasons which may seem to him to be cogent, may, and often do, appear to others to be of no weight whatever. Of this description is his opinion with regard to the punishment of heresy, which the Catholics of Ireland have many years ago disavowed. His opinion, therefore, in this respect, is so far from being a standard of our belief, that it is directly the reverse of what is taught and believed amongst the Catholics of Ireland.

"But here I have a heavy charge to bring against our accusers, and I bring it with unaffected pain. After attempting most unjustifiably to bind us to all the opinions of Dens, they have wilfully mis-stated the opinions of that author himself; and attributed to him, without a shadow of truth, a doctrine from which his soul would revolt with horror, a doctrine so detestable as to lead to the assassination of those who differ from us in reli-

gious belief. Now, this is pure, unmixed fabrication. Search his volumes from beginning to end, and you will nowhere find a single trace of this abominable doctrine. He advocates it is true, in common with many other writers, Protestant and Catholic, the justice of penal laws against the public expression of heretical opinions. But he has not written one line to countenance the atrocious opinion that it would be lawful for any individual either to murder or in any manner to injure another, under the pretence that he professes a different creed. Yet this is the false ground on which a tour of defamation commences; men, assuming to be ministers of the gospel of peace, think it fitting to their vocation to become missionaries of discord; they go about, not like the blessed Saviour "doing good," but scattering the seeds of hatred and uncharitableness in their track; they summon us, whom they have falsely accused, to follow them from town to town, and stand up as culprits before a public meeting wherever enough of bigots could be collected to ensure our condemnation; our absence is taken as proof of admitted guilt; torrents of abuse are poured out with the most disgusting petulance on what is described by the gentle epithet of 'the abominations of Popery;' and a whole class of men, the Catholic priesthood of Ireland, men holding an honorable station in society, and looked up to by millions with reverence, are denounced with the most unscrupulous disregard of truth and decency, as a band of deceivers, with their oath of peace upon their lips, while they inculcate in secret to their deluded hearers the most 'antichristian principles, perjury, persecution and murder.' (See various reported speeches on the subject, but particularly a letter of Mr. M'Ghee inserted in the *Hereford Journal* of the 30th ult.) When a shrewd man has an object to gain by the circulation of calumny, he will at least, endeavour to fashion it so as to give it the appearance of truth. But here the usual caution of the calumniator is laid aside, and the very semblance of probability is considered unimportant. In fact, the accusation is not only false, but it could not possibly be true. For surely the private teaching of such abominable doctrines, for years, to six millions of people, without this work of infamy being discovered, until the book of Dens was almost miraculously found out, is an absurdity which can hardly be surpassed by that of asserting with one breath (as it has been asserted) that this same book was a hidden book, kept for the use of 'the sacred conclave,' and with the next, that there were more than three thousand copies of it in circulation, any number of which a Protestant bookseller could supply.

"This pitiful stratagem may delude for a moment the ignorant and the bigoted; but it will produce to the calumniators no lasting fruit, and must ultimately tend to their own degradation and shame.

"While I pity from my inmost soul, the fanaticism which could have suggested such a desperate course, I shall not be surprised if some one

will ask, are there not some features of resemblance between this and what the apostle Jude has described? 'These speak evil of those things which they know not. Woe unto them! they have gone in the way of Cain,' (by their murderous attack upon their neighbours' character) 'and ran greedily after the error of Balaam' (by deceiving the people) 'for reward * * * clouds they are without water, carried about of winds, trees whose fruit withereth, * * * raging waves of the sea foaming out their own shame, wandering stars to whom is reserved' (I tremble to write what follows; oh God! avert the awful consummation) 'to whom is reserved the blackness of darkness for ever.' (Epistle of St. Jude, 10th and following verses.)

"As for Mr. M'Ghee, perhaps some palliating excuse can be offered for him. He may have imbibed those erroneous notions of our religion, which are but too often instilled in the nursery; and he may not have had, in his riper years, sufficient strength of mind or extent of knowledge to get rid of those senseless prejudices about the horrors of Popery in which he had allowed himself, almost unconsciously, to grow up. But for his *Fidus Achates*, the Rev. Mr. O'Sullivan, the same excuse cannot be admitted. It cannot be said of him that he 'speaketh evil of the things which he knoweth not.' He was trained up, by his own admission, in the bosom of the Catholic Church. He knows that he was never taught in that Church the doctrines which are now attributed to it. If he was, where, and by whom? Let him come forward and denounce the wretched being to execration and scorn. But no; he will not—he cannot do it. He has in this respect, done all that he could. He has not ventured to assert that he ever heard such doctrine in the Catholic Church, while he was a member of it; but he has gone to rummage old musty records, and attempted to prove from a perversion of their meaning, that persecution must be a tenet of the Catholic Church. This is a poor resource for one who could at once have borne testimony against us, if he had imbibed similar doctrines from his early teachers—doctrines which they could have had no interest in concealing from him, at a time when they could not possibly foresee the unfortunate course which he was afterwards to pursue.

"I will not follow him through those musty records, the meaning of which (as it has been already proved a thousand times) he perverts; but I will content myself with one argument so plain as to be intelligible to all.

"We Catholics believe that our Church is infallible—that is, we believe that the Spirit of God, which, according to the promise of its Divine Founder, is to abide with it for ever, will protect it from teaching, as a revealed truth, that which is not so. Otherwise that other promise that He would be with it all days even to the consummation of the world, would fail, and the gates of hell, contrary to his express assurance, would

prevail against it. Resting on these promises, calculated to lead the ignorant as well as the learned to the knowledge of Jesus, and of the truths which he has taught, every Catholic embraces with undoubting certainty, as a revealed truth, that which this unerring authority proposes to him as such. But, on the other hand, the man who would prefer his own private and erring judgment to the decision of the entire Church, sustained as it is by those consoling promises, and would reject as untrue that which it declares to have been revealed, would deny its infallibility, and protest against its doctrines, or, in other words, he would, by the very fact, become a Protestant. Now, I deny that persecution, on account of religious opinions, forms any part of the Christian dispensation. If therefore the doctrine which I thus deny be a tenet of the Catholic Church, I, by this denial, seperate myself from its communion, and to all intents and purposes become a Protestant. He who denies one article of faith, proposed as such by the Catholic Church, tears up the foundation on which the whole system rests, pronounces it to have fallen from the privilege of inerrability, and to have ceased to be 'the pillar and ground of truth.' Yet, I glory in the name of Catholic; as such I am recognised; and to the centre of Catholic unity, the everlasting chair of Peter established in Rome, I am conscientiously and indissolubly united. Persecution, therefore, is not a tenet of the Catholic Church; nay more, if it were, the whole hierarchy of Ireland would have long since renounced its title to the name of Catholic; for, on the 25th of January, 1826, thirty Catholic Bishops, including three coadjutors (that is all the Catholic Bishops of Ireland), published a declaration containing the following words: 'The Catholics of Ireland not only do not believe, but they declare upon oath that they detest, as unchristian and impious, the belief that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics; and also the principle, that no faith is to be kept with heretics.' Yet, those Bishops were Catholic, eminently Catholic, and it was their glory never to have swerved from 'the faith once delivered to the saints.' nor to have 'greedily run after the error of Balaam for reward.' It is absurd, then, to talk of persecution as a tenet of the Catholic Church.

"Observe now, I pray you, how the Catholic Clergy of Ireland endeavour to impress upon their flocks the spirit of those declarations. In the Catechism, sanctioned by the four Catholic Archbishops of Ireland, and which is in general use through the country, the following questions and answers are to be found:

"Q. To how many commandments may the ten commandments of God be reduced?

"A. To these two principal commandments, which are the two great precepts of Charity, 'Thou shalt love the Lord thy God with thy whole

heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do and thou shalt live.'—Luke 10 ch.

"Q. And who is thy neighbour?—Luke 10 ch., 29 v.

"A. Mankind of every description, and without any exception of persons, even those who injure us, or differ from us in religion.

"Q. How am I to love my neighbour as myself?

"A. 'As you would,' says Christ, 'that men should do to you, do you also to them in like manner.'—Luke 6 ch., 31v.

"Q. What particular duties are required of me by that rule?

"A. Never to injure your neighbour in word or deed, in his person property; or character, to wish well to him and to pray for him, and always to assist him as far as you are able, in his spiritual and corporal necessities.

"Q. Am I also obliged to love my enemies?

"A. Most certainly. 'Love your enemies,' says Christ, 'do good to them that hate you, bless them that curse you, pray for them that persecute and calumniate you.'—Luke 6., Matt. 5.

"Allow me now, beloved fellow Christians, to appeal to your candour and to ask, does this doctrine seem to breathe, or is it in any manner reconcileable with the spirit of religious persecution? Judge for yourselves, weigh this statement well, and decide whether the charge of intolerance and uncharitableness will be found to rest more fairly on us or on our accusers.

"Still further: There are in Ireland, at present, about twelve hundred schools under the care of the commissioners of national education, and the number of them is increasing every day. Now, in every one of those schools, the following lesson is required to be hung up and taught, with the full approbation of the Catholic Clergy:

"Christians should endeavour, as the Apostle Paul commands them, to live peaceably with all men, (Rom. 12, 18,) even with those of a different religious persuasion.

"Our Saviour Christ commanded his disciples to love one another. He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He himself prayed for his murderers.

"Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to love the truth, and to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced upon men by violent means. He would not allow his Disciples to fight for him, &c. &c.

"These, then, are the doctrines of benevolence and brotherly love which

the Catholic Clergy recommend, and practically inculcate. When impressions such as these are deeply fixed in the young mind, throughout every part of the country, how hopeless would be the attempt ever afterwards to remove them, even if it were possible to suppose that this Clergy were mad or wicked enough to desire it.

" The charge, therefore, against us, that we hold persecuting doctrines, or act upon them, is clearly untrue; and it is now for our adversaries to prove, that in casting those unjust imputations upon us, they have not been guilty of deliberate slander.

" I now retire from this painful controversy, and I do so with the conviction that it has inflicted on the authors of it a more grievous and a more permanent injury than it has upon us. It was arranged in the decrees of Providence that Haman should perish on the gibbet which he had prepared for Mordecai (Esther 7), and the same Divine Providence seems to have ordained that the same snare by which our accusers hoped to insure the ruin of our character, should prove fatal to themselves.

" Before I finish, permit me to advert to one instance more of the unfairness which has throughout this controversy characterised their proceedings.

" It has been already proved, on a former occasion, that at Worcester, if the report of the Rev. Mr. O'Sullivan's speech be correct, he openly perverted a parliamentary document, for the purpose of representing the evidence which I gave before a committee of parliament, as directly the reverse of what it really was. Let us now see how he deals with the acts of a general council. In the report of his speech at Paisley, as copied from the *Paisley Advertiser* of the 26th ultimo into *Saunders' News-Letter* of the 2nd instant, we find the following words—'Before the conclusion of the 14th century, the Nicene Creed had been adopted, and in 1546 the Council of Trent set aside that Creed.' Now this very creed, such as it was, adopted and amplified by the first general council of Constantinople in the year 381, with the addition regarding the procession of the Holy Ghost from the Father and Son agreed to between the Latin and Greek Churches, in the council of Florence, 1439, this very creed was actually embodied in the decrees of the Council of Trent on the 4th of February, 1546, and is set forth in the 3rd session of that council, as a rule of Catholic faith. After this, what fact can be so public or so authentic as to be safe from perversion? Nay more; Mr. O'Sullivan has himself often heard this very creed recited in our Mass; and he knew that down to the moment when he withdrew himself from our communion, it formed an important part of our church service on every Sunday throughout the year.

" Generous Britons! You whose honourable reverence for truth forms such a prominent feature in your character, will you any longer allow your

confidence to be thus abused? Will you not at length open your eyes to the expediency of examining, by the exercise of your own judgment, the imputations cast upon us and upon our church, rather than receive them, without inquiry, as true, upon testimony which you must now perceive is of the most questionable character? In the doctrine of millions there can be nothing secret. Take the trouble of making yourselves acquainted, through authentic sources, with the real differences of doctrine between you and us. You will find them in a little book which I pray you to read over. It is a short exposition of the Catholic faith by Bossuet. You will find it in any Catholic bookseller's shop. It will place before you in a few short pages the articles of belief in which we disagree. Examine them, one by one, in the presence of that God who is to judge us all, and, always keeping in mind the admonition of St. Paul—that 'sects' are among those evils which exclude from the kingdom of God—consider how far these differences justified your forefathers from separating from the parent stock, and how far they are sufficient to justify you in continuing still that fatal separation. Examine these things calmly, but anxiously; the inquiry is the most important that can engage the mind of man. If your inquiry confirm you in your present course, I will grieve; but it is not for me to condemn. 'Who am I, to judge another's servant? To his own Lord he standeth or falleth.' With that Lord of justice we must all account; but awaiting his righteous judgment let us endeavour to fulfil that great precept of charity, in the obligation of which we all agree. Let us, as our blessed Saviour commands, have love for one another; let us, as his Apostle teaches, love not in word or in tongue, but in deed and in truth; and let us in the spirit of this precept endeavour to give glory to God, not by the intemperance of our zeal, but by the sincerity of our efforts to promote peace among men.

"Beloved Fellow-Christians! that grace and peace be multiplied unto you, through the knowledge of God, and Christ Jesus our Lord, (2 Pet. 1., 2.) is the fervent wish and prayer of

Your obedient servant,

✠ D. MURRAY.

Mountjoy-square, Dublin,
12*th October*, 1835.

ARCHBISHOP MURRAY AND THE BISHOP OF GLOUCESTER.

To the Right Reverend the Lord Bishop of Gloucester.

Mountjoy-square, Dublin, 29th Dec., 1835.

My Lord—Your Lordship's name has been employed to give currency to a charge of the most grievous enormity, against a class of men, (the Catholic Clergy of Ireland,) amongst whom it has been my lot to hold a

prominent station; a charge, however, which nothing in this world could, I am persuaded, have induced your Lordship to utter. It is a charge too uncharitable to have issued from the lips of a Christian Bishop, and too destitute of any foundation, in fact, or any semblance of probability, to leave the author of it a chance of escaping from the imputation of deliberate slander.

This offensive charge is put forth in the *Gloucester Journal* of the 12th instant, and is reported to have been uttered by your lordship at a meeting held in Gloucester for the laudable purpose of relieving the distressed clergy of Ireland. The following are the words to which I allude:—'Several (of the Protestant clergy) had been murdered, others had been brutally assaulted or denounced as objects of vengeance from the altars by many of the Roman Catholic Priests: and though he (the bishop of Gloucester) was not willing to speak harshly of any professors of Christianity, yet the fact was too well established to be passed over in silence, that this conduct had been pursued by the priests who were encouraged by the hierarchy of the Roman Catholic persuasion." In this sweeping condemnation, the whole body of the Catholic clergy of Ireland seems to be embraced. For as no individual delinquent has been designated, any one of the entire body may be pointed at with indignant scorn, by whoever believes the story, as one of the many who have thus wickedly abused their sacred office.

"I again repeat, that I wholly acquit your lordship of the crime of having originated this foul and calumnious charge. But I beg most respectfully to ask, is your lordship wholly free from all participation in it, if you allow it to go forth through the country under the sanction of your name? I am aware that your lordship's notice has been drawn to those calumnious expressions, and I have waited with anxiety to hear your lordship's disavowal of them; but I have waited in vain. And, in the mean time, they have been borne in triumph on the wings of a slanderous press to every hamlet throughout the empire, awakening in the minds of the ignorant a feeling of abhorrence for the accused; and in the minds of all who have the least pretensions to information, a feeling of unspeakable disgust at the degrading supposition, that sentiments so utterly at variance with charity and truth could have fallen from a minister of the Gospel of peace. By declining to disavow these calumnious expressions, your lordship will undoubtedly leave on the minds of many, a conviction that you are not unwilling to adopt them; and they will therefore naturally ask, what the grounds are on which your lordship presumes to strip a large and influential class of fellow-subjects of that reputation which is their most valuable possession? The substance of the charge is—that some of the Protestant clergy, of whom several have been murdered and others brutally assaulted, were denounced as objects of ven-

geance from the altars of many Roman Catholic priests, acting under the influence and encouragement of what you call the hierarchy of the Roman Catholic persuasion.

Now, if there were one particle of truth in this charge, it would assuredly be easy to bring it home against some one of those who, Sunday after Sunday, were pouring forth these unholy admonitions from so many altars. Our churches are open to all, and we have too many proofs that if an unguarded word, capable of being wrested to an unfavourable meaning, be allowed to escape from our pulpits or altars, it soon becomes a subject of obloquy and complaint. Would then an exhortation to vengeance, followed by the infliction of brutal violence, or perhaps murder, be allowed to pass without the authors of such atrocities, or at least some one of them, being brought to the bar of justice? The supposition is absurd. No. I challenge the most envenomed enemies of our priesthood to point out one Catholic priest, who, even in moments of the most grievous provocation, has ever so far forgotten the duties of a Christian minister, as to allow his irritated feelings to betray him into such an atrocious crime. If no such instance can be produced, and I fearlessly assert that there cannot, is there then, it will be asked, no sanction from Heaven to enforce the observance of that Divine Commandment, "Thou shalt not bear false witness against thy neighbour."

Your lordship is reported to have said, that the charge just alluded to was too well established to escape notice; and yet it was not deemed prudent to adduce one single argument in support of that strong assertion. For surely it cannot be pretended that any such conclusion could be drawn from that other statement, which seems to have been made on the same occasion, namely, that some of the highest of our hierarchy, after exulting in the destruction of ten of the Irish bishoprics, expressed a hope "that the whole of the nuisance, as they were pleased to call the Protestant Church, would shortly be extinguished."

With respect to the reduction of the Irish bishoprics to a scale somewhat less disproportioned to the wants of the Protestant population of Ireland: as that was the act of a Legislature, almost wholly Protestant, it cannot surely be urged as a just cause of complaint against us that it had our full approbation; nor can I well conceive it possible, that any favourable allusion to it should not rather soothe the irritated feelings of Catholics, than provoke their vengeance.

But as to the word *nuisance*, it is quite true that some one among us who had a strong feeling of the injustice and cruelty of the tithe-system, as it works in Ireland, did apply that term not (as your lordship is reported to have said) to the Protestant Church—a church which holds in common with us the leading doctrines of Christianity, and which we, therefore, regard as

an important bulwark against infidelity, but to the Protestant Establishment, or in other words, to the present mode of levying support for the Protestant clergy; perhaps, while he was penning that ungracious word, the writer had before his mind the picture of some scene of blood, such as the purpled fields of Rathcormac. Perhaps he saw in fancy some disconsolate "Rachael mourning for her children, and not to be comforted because (the tithe-system was, and) they were not." And while the slaughtered victims were weltering in their gore, and the voice of their blood was crying to Heaven, like that of Abel, from the earth which had drunk it, perhaps he seemed to hear some herald of salvation clothed in the garment of peace exclaiming "Widow Ryan, will you now pay me my tithe?" If the word *nuisance*, when applied to the system under which such deeds are perpetrated, was penned under feelings such as this state of things would be likely to excite, would not the expression, strong and harsh as it is, deserve at least some share of indulgence?

Again, tithe is levied from the Catholic inhabitants of the parish of Killyman, for the support of a Protestant rector. Now, suppose that this rector, with the money wrung from his Catholic parishioners in his pockets—instead of endeavouring to repay them with religious instruction, or moral superintendence, or any of the kindly solicitudes that charity would suggest for the relief of their spiritual and corporal necessities—would make it the business of his life to endeavour to keep them in a state of degradation, to excite the hatred of their neighbours against them, to defame their priesthood, to revile their religion, and to make the whole empire ring with denunciations against them as unfit to enjoy any of the advantages of civilized society, could we be surprised if some one of more than usually sensitive feelings, should, in the ardour of his indignation, exclaim "surely the system which fills the pockets of this rector with Catholic money must be a *nuisance?*"

If your lordship still hesitate to make any allowance for this expression, let us make another supposition, which may, perhaps, help your lordship to arrive at a right conclusion.

Let us suppose that over the Protestant inhabitants of that or any other parish, a Catholic Rector was placed, and that this Catholic Rector should repay his Protestant parishioners who support him, in the manner I have just stated; but no, the supposition could not be realised; there is not, I thank God for it, one Catholic Pastor among the slandered priesthood of Ireland who would pursue that unworthy course: for the sake of argument, however, let us for a moment suppose that such a case did exist, and that the Protestant cottage was invaded, and the very necessaries of life wrung from its inhabitants for the payment of a Catholic Rector, whose ministry they repudiated, and under whose cruelty they were smarting, would your lordship's feelings with regard to this system be expressed in very soft and measured

terms? And, if under a strong sense of the injustice it would inflict, and of the mischief it would be likely to spread through the land, your lordship should apply to it the word *nuisance*, would you not think it hard, that not only your lorship, but the whole body to which you belong, should be accused of making it one of the objects of the sacred ministry to inculcate, in the very temple of the God of Peace, the duty of vengeance, perhaps to the extent of brutal violence, or even murder, instead of the gospel doctrines of forgiveness or brotherly love?

My lord, your lordship's character is at stake. Save it from the degrading imputation of encouraging this slander which is circulating in your name. Next to the guilt of inventing the calumny, is that of giving it an implied approval; and I need not recall to your lordship's mind the odious character of those delinquents, with whom "whosoever loveth or maketh a lie," is, according to the testimony of St. John, to rank for ever.

I have the honour to remain, your lordship's obedient humble servant,

✠ D. MURRAY.

TO THE MOST REV. DR. MURRAY.

Gloucester, January 5, 1836.

Most Reverend Sir—I have just read in the *Standard* of yesterday, a letter addressed to me with your signature, and dated December 29, relating to a passage reported, by the *Gloucester Journal* of December 12, to have been spoken by me at a meeting for the relief of the Irish Clergy. Upon the various topics of which your letter treats I decline all controversy or discussion in a newspaper. But the only point with which I am concerned admits of so immediate and conclusive a reply, that I cannot forbear answering you through the same public channel. Let me assure you, then, that you only do me justice, when you express your belief and persuasion that the passage which you quote was never uttered by me. I never made the assertion there attributed to me; and the words which I did use are distorted to a meaning and purport totally different from what I expressed. In short, the authorship of the passage belongs not to me, but to the reporter of the *Gloucester Journal.* I cannot at this distance of time pretend to recollect my actual words; but I am certain that their purport was to the following effect:

In enumerating the sufferings of the Irish Clergy, I said that some had been murdered; others brutally assaulted, and their lives threatened. In reference to their pecuniary privations, I observed that they were unable to obtain their dues, the payment of which had in some instances been forbidden by the priests from the altar. I next remarked that their consequent distress had been made a subject of ridicule and insult by certain of the highest of the Roman Catholic hierarchy; and in so saying, I mentioned some of those ex-

pressions which had proceeded from an individual of your body, and which, being notorious, fixed the allusion upon the person who had himself published them. The authority which you follow assumes some of my words, but applies them to different purposes; and by mixing together parts of distinct sentences charges the Roman Catholic hierarchy with being the instigators of murder.

In the account which I give, I am borne out by the report in the *Gloucestershire Chronicle*, as well as by the recollections of numbers present. Had I uttered such a sentence as you quote, I should hardly have been complimented as I was, both at the meeting and afterwards, for the moderation and forbearance of my speech.

But though you so frankly acquit me of being the author of the assertions upon which you comment, yet you are pleased to censure me for not having disavowed the fictitious paragraph. The truth is, I do not happen to have read the report of the proceedings of the meeting of December 12, as given in the *Gloucester Journal*, with the exception of that one sentence, which is the subject of your letter, and which I saw for the first time in a letter addressed to me by Dr. Kinsella, a bishop of your church, in that paper of Saturday last. My whole time and attention since the meeting have been absorbed by public matters, which admit of no postponement; but had it been otherwise, it does not follow that it was in my power to have procured a correction of the misrepresentation.

I have the honour to be, most Reverend Sir,

Your obedient and humble servant,

J. H. GLOUCESTER.

TO THE RIGHT REV. THE LORD BISHOP OF GLOUCESTER.

Mountjoy-square, Dublin, 9th Jan., 1836.

My Lord—I owe to your lordship my sincere acknowledgments for the honourable and Christian-like manner in which your lordship has disavowed the calumnious expressions which the editor of the *Gloucester Journal* had the temerity to impute to your lordship, and to which, in my letter of the 29th ult., I took the liberty to call your lordship's attention. The assurance that the authorship of the passage in question belongs not to your lordship, but to the reporter of that journal, is a gratifying confirmation of the opinion which I had previously the honor to express.

Having said so much, I am desirous to abstain from all comment on the statements which your lordship really made on that occasion, trusting, however, that I shall not therefore be supposed to admit the accuracy of the information on which they rested.

Permit me, in conclusion, to assure your lordship, that it was quite unne-

cessary to appeal to the *Gloucester Chronicle*, or the recollection of others, in support of your lordship's assertion, as no testimony, how respectable soever, could increase the conviction which that assertion is calculated to produce.

I have the honour to remain, my lord, your lordship's humble and obedient servant,

✠ D. MURRAY.

DR. MURRAY.

We (*Glasgow Argus*) request the particular attention of the reader to a most satisfactory letter from the Most Rev. Dr. Murray, which appears this day. He puts his two revilers upon the horns of a very neat dilemma. If there is one thing that more than another gives one a painful sense of the absurdities of which human nature is capable, it is to see sectarian prejudice drawing well-meaning individuals to depreciate such a man as the Catholic Archbishop of Dublin, and to laud to the skies such men as O'Sullivan and M'Ghee.

" *Mountjoy-square, Feb.*, 6, 1836.

" RIGHT REV. AND DEAR SIR—I am honored with your letter of the 4th instant expressing a wish to know 'the history of the insertion of the obnoxious notes into the edition of the Bible, published in 1818, at Cork, by Mr. M'Namara.' I beg to assure you in reply, that I am wholly unacquainted with the history to which you allude; that I had no connexion whatever with the publication of this edition; and that I never even saw it until your letter induced me to send in search of a copy of it, which, after some difficulty, I procured. I find that this edition has not the usual approbation of any bishop. The publisher states, in the title page, that it is sanctioned and patronized by the Roman Catholic prelates and clergy of Ireland; but he gives no authority whatever in proof of his assertion. Again in his list of subscribers of whom, however, he does not pretend that I am one, he uses the following words: " Patronized by the Most Reverend Doctor Troy; Most Reverend Doctor Murray, coadjutor, &c." Now, I never patronized this edition, nor subscribed for a copy of it, nor recommended it, nor knew anything whatever about it; and it is rather hard to make me accountable for the puffing of a publisher who chooses to make an *unauthorised* use of my name, in a distant part of Ireland, and without my knowledge, for the purpose of obtaining a more extensive sale of his work.

" It is somewhat curious to observe the different modes of attack to which my reverend calumniators have done me the honour to have recourse. The Rev. Mr. O'Sullivan attempted in Worcester, (yes, most disingenuously attempted), to prove, from a *mis-statement* of my evidence before the parliamentary committee, that the Bible was not allowed to be read by Roman

Catholics in Ireland until the year 1825. And now, it appears from your letter, that his reverend fellow-labourers, in the work of discord and slander, take an opposite course, and pretend that I was myself actually circulating this same Bible in 1818, but with objectionable notes. Both assertions are equally false. There were various editions of the Bible long in use among the Catholics of Ireland but no editions were published with my sanction, except those which had an express approbation in the usual form, and signed with my name prefixed to them. The others rested entirely on their own merits, or on other authority. With the Cork edition I had nothing whatever to do.

I have the honor to remain, Right Rev. and dear Sir,

Your most faithful servant,

✠ D. MURRAY.

P. S. You are at liberty to make whatever use you think proper of this letter.

To the Right Rev. Dr. Murdoch, &c.

TO THE CATHOLIC CLERGY OF THE DIOCESS OF DUBLIN.

Beloved Fellow-labourers in the Vineyard of our Lord Jesus Christ—I thank God that I find myself again amongst you. Need I say that the tempory separation from you, which duty required, was to me a source of unaffected pain—a pain which was exceedingly aggravated by the unforseen circumstances which delayed my return so much beyond the time that I had allotted for my absence? But, though reluctantly absent in body I may truly say with St. Paul (Coll. ii., 5.) that "in spirit I was with you." Next, after God, you were uppermost in my thoughts; and whenever I presumed to lift my heart to Him in prayer, you always had a foremost share in my humble petitions. One thought afforded me unspeakable consolation; I knew that the sublime offices of your ministry would be carried on during my absence with undiminished zeal; as a long experience had taught me, that you need not the vigilance of the pastor's eye to urge you on to those duties which you make it the study of your lives to discharge.

I know that for the earnestness with which you devote yourselves to the discharge of those duties you seek no human praise, but look up for your reward to the approbation of Him, who "will render to every one according to his works." It may, however, be gratifying to you, as it is a source of unspeakable delight to me, to be aware that the steadfastness of your faith, the activity of your zeal, and the ardour of your charity, have attracted the notice of the Supreme Pastor, and filled his paternal bosom with consolation. It is not surprising that the common Father of the Faithful, whose heart beats with a solicitude for all the churches (2 *Cor.* xi., 28), should look with

more than common interest on this portion of his great family. He beholds in you the zealous and indefatigable successors of the Apostolic men, who, amidst scenes of the most unparalleled difficulty, bore testimony to the truth with a fortitude which nothing could subdue, and preserved inviolate the sacred deposit of faith committed to them, though assailed on that account by such a series of heartless persecutions as I trust will never again disgrace any country or any age. The seed which our great Apostle planted, they have watered with the sweat of their brow—some of them with their blood. They laboured under the burden and heats of the day. To you, coming in a later and less toilsome hour, is left the continuation of the holy work. You have not, it is true, the same hardships to encounter which they endured. You are not now as they were, hunted like wild beasts from the field of your pious labours, and forced to seek refuge, for the preservation of life in fastnesses and in caverns. But enough of difficulty still remains to quicken your diligence and nerve your exertion, that the soil, which has been cultivated with such intensity of pain, and such abundant fruits, may suffer no deterioration in your hands, but be transmitted in a state of progressive improvement to those whom the Lord will send into his vineyard after you. The zeal, however, according to knowledge, which breathes at present through your entire conduct affords a consoling proof, that were you placed in more trying circumstances you would add new examples of Christian fortitude to those which have already marked out our country as embracing one of the most distinguished portions of the Catholic Church. It is not, therefore (I repeat it), surprising that the venerable Chief Pontiff (whose own life, I take occasion to add, is a copy of every virtue which the Gospel recommends) should embrace you, as he does, in the warmth of paternal love, as objects deserving of his peculiar predilection. Of the singular affection which the Holy Father entertains for his Irish children, you will perceive, with gratitude, a splendid proof in the unsolicited grant which his Holiness has recently made of the spacious College of St. Agatha, together with its annexed church and garden, for the accommodation of the Irish students at Rome. And, perhaps, I may be allowed to introduce here (what, from personal knowledge, I can aver), that those virtuous young men, who with their admirable President, have been the first to profit by this mark of Pontifical regard, have conducted themselves in a manner so creditable to the Irish character, that they are pointed out, even in the Holy City, as examples of piety; and many of them, even in that seat of ecclesiastical science, are rare instances of what talent and application can do for the extensive acquirement of those varied attainments which are likely to render them ornaments of their profession.

I find that within the few months of my absence, it has pleased God to leave a melancholy chasm in our body, by the removal from this earthly

scene of some of its valued members. Let us hope that the Prince of Pastors found them already mature for immortality, and that he called them from the scene of their meritorious labours only to bestow on them that crown of surpassing glory, which he has in store for his faithful ministers.

But they were clothed with the weaknesses of frail mortality; the duties they had to discharge, as ministers of Christ, and dispensers of the mysteries of God were duties of terrific responsibility; and the God with whom they had to account is a God unspeakably jealous of the holiness of his ministry. Lest therefore, any stain of human imperfection may have remained at the time of their removal, unexpiated through the application of the Blessed Saviour's merits, and their admission to the joys of heaven may be thus delayed, let us fly as far as the mercy of God will permit us, to their succour, and beseech him, through the blood which flowed so abundantly for their redemption, to have pity on their frailty, to purify them in that most precious blood from every shade of earthly imperfection, and elevate them to that glory to which he had called them. Above all, when you stand at the altar, with the All-atoning Victim present before you, omit not during those precious moments to include them in that charitable prayer of our liturgy—"Remember, oh! Lord, thy servants who have gone before us with the sign of faith, * * * and grant them, we beseech thee, a place of refreshment, light, and peace, through Christ our Lord."

But whilst we exercise this duty of charity towards them, let us not forget the instruction which their example affords. We tread the same path which conducted them to the grave; they are but a step before us; and no human power can long delay the execution in our regard of that decree:—"We must all be manifested before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." Before the judgment-seat, from which they have passed, each one of us must soon appear. Prepare to meet the awful trial—with all the energies of your lives prepare to meet it.

In order to animate us to make this preparation the single object of our lives, by a generous, unceasing, and unreserved devotedness to the exalted duties of our station, what language can be so impressive as the paternal exhortations addressed by St. Paul to his beloved Timothy?—"My son," said he, * * * "labour as a good Soldier of Jesus Christ. No man being a soldier to God entangleth himself with secular business, that he may please him to whom he hath engaged himself," "I charge thee before God and Jesus Christ, who shall judge the living and the dead, preach the Word; be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine * * * be vigilant, labour in all things; do the work of an Evangelist; fulfil thy ministry." "Fight the good fight of faith; lay hold on eternal

life, whereunto thou art called * * * keep the commandment without spot, blameless unto the coming of our Lord Jesus Christ." "Be an example to the faithful in word, in conversation, in charity, in faith, in chastity; attend unto reading, to exhortation, and to doctrine; neglect not the grace that is in thee, which was given thee * * * with the imposition of the hands of the priesthood; meditate upon these things; be wholly in these things, that thy profiting may be manifest to all * * * for in doing this thou shalt save both thyself and them that hear thee."

I perceive, with grief, that the attempt to sow dissensions between our separated brethren and us has been persisted in with a degree of virulence by no means creditable to the actors in that disgraceful project. Vain and fruitless as the effort has been to fasten on me, and through me on our church, the odious charge of holding persecuting doctrines, our calumniators seem to cling to it with the most unyielding tenacity, and their malignity, so far from having been deadened by my absence, appears rather to have increased.

At a time when a maddening sense of insult and of wrong has reached the very heart of the country, and is only restrained by the confidence which is reposed in the justice of a paternal monarch, and the honesty and wisdom of his confidential advisers, from venting itself in one general burst of national indignation; at such a time it would not, perhaps, become me to notice the partial injuries which rancorous men—the pretended opponents of persecution, but the real advocates of it—have sought to inflict on me. If I were to be the only victim of them, I could then hush into silence every rising impulse to complain, and content myself with saying to God—"Lord, lay not this sin to their charge." But the malignity of our adversaries had a higher scope in view, and the envenomed shaft, which was aimed in the first instance against me, would, it was hoped, reach not only you also, but the entire body to which we belong, and the holy religion which we profess. Under such circumstances, I may well be permitted to enter my protest against the injustice which has been practised towards me.

I need hardly remind you, for you are already fully aware, that when I was chosen as a connecting link to fasten a charge of persecution on our church, it would be difficult to make a selection less like to give plausibility to the charge than that of the humble individual who was thus ushered, under such unfavorable circumstances, into public notice.

Persecution, on account of religious tenets, I always considered not only as tending to defeat its own object, by making hypocrites instead of converts, but also as utterly at variance with the spirit of the Gospel. Our blessed Redeemer made no distinction between Jew and Gentile, Pharisee and Disciple when he announced the great Christian rule—"All things

whatsoever you would that men should do to you, do you also to them." Far from encouraging the infliction of temporal punishment for religious dissent, he sharply rebuked the intemperate zeal of his apostles, James and John, when they solicited permission to command fire to come down from Heaven, to consume that Samaritan city, the inhabitants of which not only refused to receive his instructions, but even to admit him within their gates. In a similar spirit of forbearance he would not allow the cockle, which had been sown by the enemy amongst the good grain, to be plucked up, but commanded that both the cockle and the wheat should be allowed to grow up together, until at the harvest time (the great accounting day). he should himself make the final separation. And St. Paul, in the same spirit, directs the Thessalonians not to esteem as an enemy the man who should reject the doctrine of his epistle, but to admonish him as a brother.

Having imbibed these doctrines from early youth, I have ever advocated that expansive benevolence which outsteps the limits of sect and party, which knows no boundaries but those of the human race, and embraces within the sphere of its operation every human being as the brother whom we are bound to love as we love ourselves. I am not conscious that any act of mine, either public or private, has ever been at variance with this principle; and if it shall be found on the great accounting day, that our separated brethren have any just cause of complaint against me, it will probably be, that through an excessive tenderness for their feelings, I may not have denounced, with sufficient energy, those errors in faith, which, according to the conviction left on my mind by the word of God, place their salvation in much peril.

But such principles, as I have just stated, carried invariably into operation by conduct such as proved the sincerity of them, were not sufficient to protect me from the malevolence of party spirit, and the rancour of religious hate; and I may, with David, complain that—"*Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam, et non proposœrunt Deum in conspectu suo.*"

Yes, men who have proved themselves (I write it most reluctantly) *strangers* to the value of truth and the impulses of Gospel charity, but *strong* in the support of a still powerful party, who have long, under the pretence of zeal for religion, employed that sacred name for the profane purposes of forwarding their selfish views of monopoly and injustice—such men, may, I say, in the language of the royal prophet, "have risen up against me," and sought not my life, it is true, but the ruin of character which is dearer; and (with what truth may I not add with the same inspired writer?) "they did not set God before their eyes." No; had they that being of ineffable truth and charity before their eyes, they

would have dreaded to employ his all-holy name for the purpose of spreading hatred through his people, by the unworthy means of misrepresentation and slander. It was not God—it was an object of more attractive devotion—that inspired their zeal: the tithe, the blood-stained tithe, was thought to be in danger of suffering some diminution, for the purpose of effecting a more extensive good. This was the sacred ark which the sons of Heli issued forth to defend; not by open and generous warfare, but by trick, and falsehood, and forgery. With the cant of sanctity on their lips—but, oh! where was that charity "which, if I have not," says the apostle, "I am nothing?"—they ran about from place to place, coupled together like Sampson's foxes, with a firebrand between them, endeavouring to spread through the land the flame of discord, wherever they could find materials to enkindle it. But they have fallen—in a cause less glorious than that of Ophni and Phinees they have fallen. May the hateful spirit of bigotry and rancour which they have been labouring to propagate, fall along with them!

"Fear not," said the prophet, by the command of God, on another occasion—"fear not, and let not thy heart be afraid of the two tails of those smoking firebrands." In allusion to those emphatic expressions I may perhaps be allowed to say, "Blessed be God, I have no reason to fear them." The furious brand has almost spent its force: its power of doing mischief is now nearly extinguished; and now little more remains than the smoking tail, trodden down and expiring in the dust, and emitting only those mephitic effusions which are offensive to all who have the slightest perception of decency, of honour, and the inestimable value of truth. Our adversaries have been made by Divine Providence the instruments of their own defeat. They have, with their own hands, laid bare the dishonesty of their project. This had been throughout sufficiently apparent to any unprejudiced observer; but the late exhibition at Exeter Hall lifted up the mask, and must have made manifest to even the most confiding Protestants the fraudulent arts which were practised to delude them into undeserved hostility against their Catholic fellow-subjects. May that momentary feeling of unkindness towards us, which calumnious statements, too hastily credited, may have awakened, be succeeded by those better sentiments of Christian charity which religion teaches, and without which religion is but a name.

But is it not true that I approved of the persecuting notes attached to the edition of the Bible, published in Cork, by M'Namara? No; I never approved of those notes, nor had I anything whatever to do with that publication. The publisher, it is true, thought proper to introduce my humble name into his subscription list; but he did so without my authority, and without my knowledge; and I never saw a copy of his book, nor became

aware of the liberty he had taken with my name, until my attention was drawn to the circumstance a few months ago, in consequence of a fanatic meeting which was held in Scotland. I immediately contradicted, in a published letter, the statement that I had sanctioned the edition of M'Namara; and yet the calumny is still circulated with as much audacity as if it were not known to be destitute of any foundation in fact.

But did I not, at least, direct the publication of the Theology of Dens? No; the assertion is, in like manner, at variance with the fact. I never even suggested the publication of that work; nor did I use any kind of influence with the publisher to induce him to embark his property in that undertaking. That respectable and enterprising individual called on me to express a wish to reprint that work entirely at his own risk. Had I opposed his project he would, I am convinced, have abandoned it; but as the work contains much useful matter, treated concisely and perspicuously—as it is accurate, as far as regards matters of faith, and as the individual opinions of the author—resting, as they do, entirely on the arguments which he adduces to support them—are, as I conceive, wholly free, at the present day, from danger to educated men, for whom only the publication was intended, I could see no reason why I should interfere with the publisher's fair prospects of gain, and I therefore at once assented. In the progress of the work he called on me a second time, to say that there was an appendix to another highly useful work, and that if this appendix were added, in the shape of an eighth volume, to his publication, it would in his opinion, much increase its value. This second work being in much repute, I again assented to his proposal. I beg now to state, that had I directed the publication of Dens (which, however, I have not), I know of no valid reason why I should be ashamed to avow it. I consider it, as a whole, to be a very useful production; and, as to the persecuting opinions which the author advocates—opinions now exploded almost everywhere by Catholics—they could not possibly be entertained by you, for you have solemnly disavowed them upon oath. Although, therefore, I did not cause the publication of that work, I have now no hesitation in recommending it as a useful summary to your attentive perusal—convinced that, trained as you have been to theological discussions, you are well qualified to appreciate the value of the arguments which the author adduces in support of his opinions, and, bound as you are by the sacred obligation of an oath, that you do, as you have solemnly sworn, reject and abhor the opinion that it is lawful to injure any individual whomsoever on account of his religious belief.

Of the recommendation, which I thus publicly avow, I beg most respectfully to make a present, as a precious subject of vituperation to whoever may choose to issue another *veracious* pamphlet in the name of the Lord Bishop of Exeter. I may, however, be allowed to couple with it the

observation, that until the Church of England shall have reformed its Book of Homilies, and the Church of Scotland its Confession, no one of either communion has a right to utter one word against the publication or the reading of Dens.

But the oath just alluded to affords, it will be said, no security that we do not hold the persecuting doctrines of Dens, for we place, it is asserted, no value upon an oath. No educated man believes this assertion to be true. Our inviolable regard for the sanctity of an oath was the only fence that shut us out for centuries from every office of honor or emolument in the state, and left us as despised and degraded aliens in our native land. Our adversaries know this. Whoever, therefore, with this incontestible fact before him, presumes to say that we are not to be credited on our oaths, how high soever his rank in society may be, or how honored soever his station, must submit to be branded by public opinion as a deliberate libeller, who utters a foul calumny against the deep convictions of his own mind.

And here may I be permitted to observe, that the discretion of our adversaries appears to me extremely questionable, when they call up to our memory the name of persecution. Persecution has, it is true, been at times unfortunately, practised by Catholics, as well as by the members of almost every section that bears the denomination of Christian; but do we not know that never, since the days of Dioclesian, has persecution on account of religion been carried on more atrociously than it was under the influence of their beloved Reformation? Do we forget the tracks of blood which marked the early footsteps of that great revolution? Has the fate to which Calvin doomed Servetus been blotted from the page of history? Who is there who does not know that Luther and Melancthon, and other heads of the Reformation at Ulm and Tubinguen, expressly taught that certain seceders from their new creed might, as heretics, be lawfully put to death? May we not see, to this very hour, suspended in the tower of the cathedral of Munster, those sad memorials of Protestant intolerance—those iron cages in which Catholics were placed over a slow fire to expiate their fidelity to the dictates of conscience by a lingering death? Is it not plain that while religious intolerance is everywhere else dying away, it still exists to a shameful extent in various Protestant states which could be pointed out? Are not our own limbs still sore from the galling fetters which bound us for centuries, because we would not renounce our hallowed doctrine of transubstantiation, and declare against the honor due to her whom, according to the unerring testimony of the word of God, "all generations shall call blessed?" What but a too discernible spirit of persecution inflames the zeal of those infatuated men who are straining every nerve to rouse our fellow-Christians to hatred against us, though the awful truth stares them in the face, that "whoever hateth his brother is a murderer?" Yet these

are the men who presume to calumniate me as a persecutor—me, the whole tendency of whose life has been directed to soften the asperity of those religious dissensions which distract, and weaken, and dishonor us.

Be it your study, beloved brethren, to heal the wounds which these misguided men are inflicting on the peace of the country, and the honor of religion. "Glory to God" and "peace to men," was the canticle of the celestial choirs, that announced the glorious tidings of the Blessed Saviour's coming. Let this, then, be your motto. As His anointed ministers, walk worthy of your vocation; he has called you to your high, but accountable office, to labour for the promotion of the glory of God, and the diffusion of peace among men. Be ministers of peace in reality, not merely in name; and in diffusing around you the blessings of your peace-giving ministry, have before you the example of Him who "went about doing good," while his countenance beamed with benevolence and his heart glowed with love for all, and his sun rose, and his rains fell with equal bounty on the sinner and on the just.

You must, it is true, as watchmen placed on the towers of Israel, be ever ready to guard from the inroads of error the sacred deposit entrusted to you; you must, if necessary, stand, at every hazard, in the breach, and "fight the good fight of faith." But do it with the meekness of Him, who "the bruised reed would not break, and smoking flax would not extinguish." For "the servant of the Lord must not wrangle," says his apostle, "but be mild towards all men: with modesty admonishing them that resist the truth, if peradventure God may give them repentance to know the truth, and they may recover themselves from the snares of the devil, by whom they are held captive at his will." And though there may still be Pharisees, who misrepresent your actions, and malign your motives, and load your character with unmerited contumely, as their predecessors did that of the ever-blessed Redeemer himself, you will remember, that "the servant is not better than the master;" and let that holy precept which his words have left engraven on your hearts, be exemplified in your lives—"Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you."

If, among those entrusted to your own spiritual charge, individuals should be unfortunately found, whom all your paternal admonitions have not been as yet able to move to lead a quiet, orderly, and edifying life, to avoid those disgraceful scenes of drunkenness and quarrelling, which would bring ruin on themselves and dishonor on religion; to be obedient to the laws; to honor, as the apostle commands, the authorities placed by Divine Providence over them, and to abstain from all connexion with illegal societies—those deadly enemies not only to the general welfare of the country but also to the temporal and eternal welfare of the wretched individual; themselves, who are so unfortunate as to compose those iniquitous bodies,

if, I say, any such individuals should be unhappily found spreading, by their example, contamination among your flocks, need I entreat you to redouble your efforts to reclaim them—to place before them, with all the earnestness that the most affectionate solicitude for their welfare could suggest, the destruction towards which they are advancing, and to send up your most fervent supplications to God that his grace may give efficacy to your words, and recall them to a sense of duty? But should all these efforts unfortunately fail to make a due impression on those obdurate hearts, it will then be your duty to note down these irreclaimable men, and return their names to me, that I may adopt such extreme remedies as the afflicting necessity of the case may require.

"For the rest of the brethren," let me say with the apostle, "pray for us, that the word of God may run, and may be glorified even as among you; and that we may be delivered from importunate and evil men; for all men have not faith."

"Now, our Lord Jesus Christ himself, and God and our Father, who hath loved us, and hath given us everlasting consolation, and good hope in grace, exhort your hearts, and confirm you in every good work and word."

"The grace of our Lord Jesus Christ be with you all. Amen."

✠ D. MURRAY.

Mountjoy-square, Oct. 5th, 1836.

There is an historic interest in the following letter which calls loudly for its preservation. It was written in answer to some communication from Mr. Eneas M'Donnell on the subject to which it refers, and testifies how keenly the Archbishop felt the injury aimed at religion, by the "Titles' Bill," and with what spirit and ability, at the age of eighty-two years, he still knew how to demonstrate the injustice and to repel the insult contemplated in that ill-fated measure. The gentleman to whom it was addressed, deeming the matter which it contained of such importance as to warrant him in showing it, although a private communication, to some leading political men in London, it was introduced by Sir James Graham, with great effect, in his celebrated speech upon the second reading of the Bill, in the House of Commons:

"Dublin, March 3rd, 1851.

"My Dear Sir—I have to acknowledge the kindness of your letter of the 1st instant. With respect to the Committee of Inquiry, which was suggested, I do not see any advantage to be derived from it, except the delay it would occasion, by enabling the excited minds of our opponents to soften down into a state that would leave them free to listen, without passion, to the suggestions of sober and deliberate judgment. Nothing new could come out beyond what was known in 1825. We have nothing that fears the light of day. Our religion is still the same as it was then. Our Church is essentially Episcopal. Our sacred ministry could not be carried on without Priests; we could have no Priests without Bishops; and no Bishops but through the authority of the

Pope. It is his business not only to name our Bishops, but to point out the limits within which their jurisdiction is to be circumscribed. The portion or surface which contains the Catholic flock within those limits may be called a District, or a See, or a Bishopric, and the individual appointed to ordain Priests and to carry on the other necessary functions of the ministry therein may be a Vicar-Apostolic, or a Bishop in ordinary—with this difference, that the former is removeable at pleasure, the latter is permanent, and, therefore, one step removed from the immediate action of Papal influence. Now all this is already known, and I am not aware that anything else of the least importance would come out through the proposed inquiry. You speak of a conciliatory course. But have the Irish Bishops, as a body, been wanting in a spirit of conciliation? They have scarcely complained of the unjust prohibition to use the titles of their Sees, and they have abstained from using them, except when the avowal of them was absolutely necessary. Except as Archbishop of Dublin I could not ordain one of my own priests, I could not give a Parish, I could not communicate with the Pope, I could not correspond with Foreign Bishops, I could not give Dimissory letters, or Ordination letters, or testimonial letters for foreign countries, &c., &c. I have just laid my hand on an old letter of ordination, which through some cause, of which I am not now aware, was not forwarded to the individual for whom it was intended. It was written in 1828. Were I to issue that letter now I would be liable to a fine of £100. And were I to give the usual testimonials (which I still retain) for the other orders, which I conferred on the individual in question, three other similar fines would follow. Now I believe that I ordained more Priests than any other living Bishop. California, therefore, would be hardly able to keep my head over water, were I to give the letters usual on such occasions, and were the threatened penalties to be enforced. But though, in many instances, we were obliged to act in contradiction to this unjust law, we knew that Government was not inclined to act harshly towards us. The spirit which has suggested the proposed law seems to be very different. From a first view of the second clause it might be inferred that were a Priest to depend on such a document as I enclose for a proof of his ordination, he should appear before a court of justice as a mere Layman, a marriage which he had performed might, on that ground, be declared invalid, and a discontented husband might take to himself another *cara sposa* without the imputation of Bigamy. But I must have done, with only an assurance that there is on our part, no indisposition to pursue a conciliatory course.

Very faithfully yours,

✠ D. MURRAY.

"P. S. I am quite ashamed of this scrawl, but I am obliged to send it off as it is, or not send it at all.

"*Eneas M'Donnell, Esq.*"

Dublin, March 8th, 1851.

My Dear Sir—I return your two really important enclosures. Although the few hasty lines which I scribbled, when last I wrote to you, were not certainly intended for the public eye, they contained nothing which I could have the least wish to suppress. They contained no secrets, and you were at perfect liberty to use them whenever you thought they could be seen with any advantage.

I have the honor to remain, my dear Sir,

Very truly yours,

✠ D. MURRAY.

Eneas M'Donnell, Esq.

CLOSING CORRESPONDENCE OF HIS GRACE WITH THE HOLY SEE.

The letter of His Holiness, Pius IX., of which extracts have been already given in these pages, was the last document that reached His Grace from the Holy City. It is dated 17th November, 1851, and seems to have been transmitted, in the first instance, to the Nuncio at Paris, with orders, we must suppose, to forward it onwards from thence to its destination. This was done accordingly; but, in consequence of the careless manner in which the superscription was written, instead of arriving in Dublin, as it should have done, in a day or two, it travelled away to Lublin in Poland, and back again through France, making the tour of Central Europe before it reached the Archbishop's hands, on some day in the latter half of January, 1852. His answer to this interesting communication, if we may judge from the rough copy of it which still subsists, was written in His Grace's usual clear and vigorous style of penmanship, and dispatched on the 31st of the same month—closing the voluminous and important correspondence of this great Bishop with the centre of Unity. In little more than three weeks after, his earthly services to the Church were at an end. As an appropriate conclusion to this little memoir, these important documents are appended here.

PIUS P. P. IX.

Venerabilis Frater, Salutem et Apostolicam Benedictionem. Ex litteris, quas, Venerabilis Frater, die 13 proximi mensis Octobris ad Dilectum Filium Ignatium Spencer Religiosum a Christi Passione virum dedisti, majis majisque cognovimus quâ in Ecclesiam fide, et quâ in hanc Apostolicam sedem observantia Te animatum esse gloriaris. Qui tui animi sensus, Catholico Antistiti plane digni, summam nobis attulerunt consolationem, licet nec novi, nec inexpectati nobis fuerint. Etenim haud ignoramus quæ tua sit pietas, et quo

episcopali studio haud omiseris tuam, in primis, attollere vocem, cum gravior ishic sanctissimæ nostræ religioni hoc anno procella ingrueret. Optime quidem existimas, clerum a politicarum rerum curis se abstinere debere, cum omnes in sortem Domini vocati, ex proprii ministerii munere, sedulam Dei gloriæ amplificandæ, et sempiternæ hominum saluti procurandæ operam totis viribus navare teneantur. Quod autem attinet Reginæ Collegia, de quibus in commemoratis tuis litteris loqueris, pro certo habe, Nobis pergratum fuisse scire, Te, Venerabilis Frater, post decreta ab hac Apostolica sede de tanti momenti negotio edita, promptissimo animo decretis ipsis parere declarasse. Ac persuasum habemus, Te non solum decreta ipsa solicite esse exsequturum, verum etiam omni opera, contentione, et zelo esse curaturum, ut etiam illi Antistites, quorum Litteras, die 11 Septembris superiori anno datas, atque a te quoque subscriptas accepimus, eadem decreta eo, quo par est, obsequio venerentur, et omni alacritate sedulo adimpleant. Quæ quidem decreta nobis summopere cordi semper fuerunt, ac vehementer optamus et volumus, ut ea ab omnibus studiosissime, ac religiosissime serventur, cum in illis de Catholica doctrina tuenda agatur. Quo certe nihil nobis potius esse potest, ac debet. Dissimulare non possumus, nobis non parum fuisse dolendum ob ea, quæ, veluti probe noscis, pervenerunt, cum Synodus ab omnibus Hiberniæ Antistitibus elapso anno Thurelesiæ fuit habita, et ob res ejusdem Synodi palam, publiceque vulgatas, dum silentium diligentissime servandum esse tantopere commendaveramus. Ceterum ea est nostra de tua religione opinio, ut plane non dubitemus, Venerabilis Frater, quin majori usque curâ et solicitudine omnia tua consilia, et studia in id potissimum sis collaturus, ut Catholica Ecclesia, ejusque salutaris doctrina majora istic incrementa suscipiat, et quotidie majis vigeat ac floreat. Denique persuasissimum tibi sit, præcipuam esse caritatem, qua te in Domino prosequimur. Atque ejusmodi Nostræ in Te voluntatis pignus sit Apostolica benedictio, quam, intimo cordis affectu, Tibi ipsi, Venerabilis Frater, cunctisque istius Ecclesiæ Clericis Laicisque fidelibus peramanter impertimur.

Datum Romæ apud Sanctum Petrum die 17 Novembris anno 1851. Pontificatus Nostri anno Sexto.

PIUS P.P., IX.

Illus. ac Rev. Fratri Nostro,
Danieli, Archiepiscope Dubliniensi.

TRANSLATION.

PIUS IX., POPE.

"Venerable Brother! Health and Apostolic Benediction! From your letter, Venerable Brother, addressed, on the 13th of last October, to our

beloved son, Ignatius Spencer, of the Order of Passionists, we have gained still further proof of that fidelity to the Church, and reverence for the Holy See, with which you proclaim it your pride to be animated. These sentiments, so worthy of a Catholic Bishop, have filled us with intense delight; although they are far from being either unusual on your part, or unexpected by us. For we are well aware of your singular piety, and of the episcopal vigour with which you came forward, amongst the very foremost, to enter your protest against the injuries with which a storm of persecution menaced our divine Religion, this year, in your country. You are, most properly, of opinion that Clergymen should guard against embarrassing themselves in political concerns; since all those who have been called to share in the inheritance of Christ are bound, from the very nature of their ministry, to dedicate all their energies to the task of promoting God's greater glory, and the salvation of their fellow-creatures. As to the Queen's Colleges, of which you speak in your letter already alluded to, be persuaded, Venerable Brother, that it was to us a subject of deepest gratification to learn, that the moment the Holy See had issued its decision upon that most important business, you signified your unhesitating submission to its decrees. And we feel convinced that you will not only execute these decrees with eagerness yourself, but that you will strive, by every zealous effort in your power, that those Prelates whose letter—dated the 11th of September twelvemonths and signed also by you—has reached us, regard these same decrees with all becoming deference and execute them with alacrity and zeal. For they are decrees in which our heart has ever felt deeply interested; and it is still our earnest wish and desire, that they be observed most studiously and exactly by all, as the preservation of Catholic Doctrine is the object they have in view. And, than such an object, nothing, assuredly, can or ought to be more sacred in our eyes. We cannot dissemble that it was to us a subject of no small regret to hear of the occurrences which, as you are aware, took place after the termination of the Synod of Thurles, celebrated last year by all the Prelates of the Irish Church—its transactions having been publicly divulged, notwithstanding our earnest recommendation that silence on those matters should be most carefully observed. But so exalted is the opinion which we entertain, Venerable Brother, of your piety, that we cannot feel the smallest doubt, but you will, with the utmost solicitude and care, direct all your wisdom and all your efforts to the projects, above everything else, of promoting the greater welfare of the Catholic Church and of its life-giving doctrines, so that they may strengthen and flourish more and more every day, amongst you. Entertain, then, the fullest conviction of the supreme affection with which we embrace you in the Lord; and let the pledge of this our affection be the Apostolic Benedic-

tion, which, from our inmost soul, Venerable Brother, we most lovingly impart to yourself and to all the faithful Clergy and Laity of your flock.

"Given at St. Peter's, Rome, 17th of November, 1851. Sixth year of our Pontificate.

PIUS IX., POPE.

THE ARCHBISHOP'S ANSWER.

Epistola illa dulcissima, quam, pro Tua in me summa benevolentia, Sanctitas Tua, sub die 17 Novembris anni proxime elapsi, mihi dignata est subscribere, ad me denique nuperrime pervenit, ac solatium mihi allulit quam maximum.

Cum, in litteris meis Reverendissimo Patri Ignatio Spencer die 13 Octobris ejusdem anni inscriptis, quasque Sanctitas Tua benigne voluit memorare, testatus sum, me gloriari observantiam summam, quæ inflammatus sum erga Sanctam Sedem Apostolicam, omni data occasione, et agnoscere et exhibere, nihil certo enunciavi, nisi quod cordi meo alté semper fuerat infixum. Sciens enim, quod, qui non colligit cum Beatudine Tua, dispergit; meum esse semper putavi, id penitus rejicere, quod a Sancta Sede reprobatum est. Hinc anno 1845, cum questio de Collegiis novis erigendis agebatur, ac Præclarus ille vir, qui vices Reginæ in Hibernia tunc gerebat, voluit formare concilium Catholicis et Protestantibus viris constans, ad idoneos pro Collegiis illis Professores seligendos, cujus concilii me designavit Socium, aperte negavi, me officium illud, quantumvis utile videretur, acceptare posse, donec scirem quid Sancta Sedes, ad quam questio illa deducta fuerat, de re totâ decernerit. Interim perpensis, quantum mihi datum erat, peculiaribus hujus regni rerum adjunctis, collatisque consiliis cum aliis Ecclesiastices viris, quos piissimos et prudentissimos esse judicabam, mihi persuasissimum erat, quod, pro Religione nostra sancta servanda et protigenda, multo tutius futurum esset, præfata Collegia, quamvis a periculis haud immunia, tolerare, et sinere ut Sacerdotes nostrates, debitis cautelis adjuti, iis invigilarent, quam ea prorsus repudiare. Cum vero Sancta Sedes adversam sententiam enunciavit, et vetuit ne Episcopi nostri sese eis ullo modo immiscerent, statim supremo illo judicio, cum summo obsequio, submittendum esse et notum feci, et me dicto audientem monstravi.

Monere dignatur Sanctitas Tua, ut Ego solicite dem operam quatenus decretum de præfatis Collegiis ad effectum perducatur. Sed ignoscas mihi, Sanctissime Pater, si auderem observare, quod nulla menti meæ occasio id efficiendi occurrit; cum longé extra limites Diœcesis et Provinciæ Dublinensis sita sunt; unum scilicet eorum in Provincia Armachana, alterum in Provincia Tuamensi, tertium in Provincia Cassiliensi; et quod nihil omnino cummune cum illis habeo.

Quod attinet ad alios Episcopos, qui mecum dederunt litteras Sanctitati Tuæ inscriptas, die 11 Septembris anni 1850, precor Sanctitatem Tuam persuasissimum habere, quod nullo incitamento indigent, suasione nulla, ut omnia decreta a Sancta Sede emanata, cum summâ semper veneratione, libenter accipiant. Præfatas litteras subscripserunt, nullo certissime temporali motivo, sed zelo Religionis solummodo ducti, putantes muneris sui esse, in negotio gravi quod Ecclesiæ nostræ magnopere interest, ea, quæ coram Deo utiliter facienda sentiebant, in sinum Sanctissimi Patris Nostri confidenter effundere. Errare quidem poterant in eis etiam quæ ob oculos eorum erant: non autem obedire cathedræ S. Petri ab eorum mentibus penitus alienum erat. Hinc simul ac decretum de Reginæ Collegiis editum est, omnes, ut audivi et credo, supremo illo judicio, uti fas erat, sine mora sese submiserunt.

Monitis salutaribus Sanctitatis Tuæ animatus, et ferventiore Religionis zelo accensus, sperare andeo fore ut, majori usque cura et solicitudine, omnia mea consilia et studia collaturus sum, ut Catholica Ecclesia, ejusque Satularis doctrina majora hic incrementa suscipiat, et quotidie majis vigeat et floreat. Et gaudio vel maximo perfusus propter benevolentiam erga me quantumvis indignum a Sanctitate Tua præstitam, precor Sanctitatem Tuam ut gratissimi animi mei sensus, quos ad pedes Sanctitatis Tuæ cupio deponere, acceptos habere velit, dum audeo me subscribere.

Sanctitatis Tuæ, Aman. et Obes., in Christi Filius,

✠ DANIEL, Archiepiscopus &c.

Dublinii, 31st Jan., 1852,

Sanctissimo Domino Nostro, Pio P.P., IX.

TRANSLATION.

Most Holy Father.—The delightful letter which, dated the 17th of last November, your Holiness has deigned, in your extreme kindness, to address to me, has at length just arrived, and has filled me with unspeakable consolation.

When, in my communication of last October to the Rev. Father Ignatius Spencer, to which your Holiness is pleased so kindly to refer, I proclaimed it as my boast, on every given occasion, to renew and to make manifest the supreme veneration with which I feel animated towards the Holy Apostolic See, I asserted nothing, assuredly, save what has been ever deeply engraven on my heart. For I know that whoever gathereth not with your Holiness, scattereth; and thence, I have deemed it my duty ever, to reject utterly whatever the Holy See discards. This was the reason why, in 1845, when the question of the "New Colleges" was first debated; and when the nobleman who then represented the Queen in Ireland, anxious to construct a Board,

composed of Catholics and Protestants, for purpose of selecting proper Professors for these Colleges, named me as one of its members, I publicly proclaimed my inability to accept any such office, useful as it might seem, until I should learn what determination the Holy See, to which the matter had been referred, would adopt upon the whole affair. Meanwhile having weighed, with all the judgment I possessed, the peculiar circumstances of this country, and having conferred with those other Ecclesiastics whom I deemed most eminent for piety and wisdom, I arrived at the full persuasion, that, for the protection and preservation of our holy religion, it were safer far to tolerate these Colleges, though not unattended with danger, and allow our Priests, aided with proper precautions, to watch over their progress, than to repudiate them utterly. The moment, however, that the Holy See gave utterance to a different opinion, forbidding our Bishops to mix themselves up in any manner with their concerns, at once I announced it as our duty to conform ourselves with all possible submission to this judgment of the Supreme Tribunal, and I showed myself an example of the obedience which I preached.

Your Holiness is pleased to direct, that I vigorously exert myself to give effect to this decree on the subject of the Colleges. But you will pardon me, Most Holy Father, if I presume to observe, that, as it occurs to me, I possess no means of accomplishing that object. For these establishments are situated all far outside the limits of the Diocess and even the Province of Dublin—one of them lying in the Province of Armagh, a second in that of Tuam, and the third in Cashel; with none of which places have I any concern whatever.

As to the other Bishops, who, in conjunction with myself, addressed your Holiness in the letter dated September 11th, 1850, I entreat your Holiness to feel convinced that they stand in need of no incitement, no persuasion to accept and venerate every decree that may emanate at any time from the Holy See. They added their signatures to the document in question, irrespective most certainly of any mere human motive, and influenced only by their zeal for the welfare of religion—deeming it their duty, in a business of such grave importance to the interests of the Church in this Kingdom, to pour out, into the bosom of our Most Holy Father, without reserve, whatever, in the presence of God, they considered most useful to be done. It was possible for them to err, even in the management of matters under their immediate observation; but to decline obedience to the chair of St. Peter was what never once entered into their thoughts. And hence, the instant that the decree regarding the Queen's Colleges was made known to them, they all, as I have heard, and know to be the truth, submitted, as they were bound to do, without delay, to that decisive sentence.

Animated by the salutary admonitions of your Holiness, and inflamed with more ardent zeal than ever for the welfare of religion, I venture to hope, that,

with ever augmenting solicitude and care, all my thoughts and all my efforts through life shall be combined to promote, more and more, the interests of the Catholic Church, and of its all-saving doctrines, so that, from day to day, it may increase in strength and fruitfulness amongst us. While overwhelmed with joy at the kindness exhibited by your Holiness towards me, unworthy of such regard, I implore your Holiness to deign accept the assurances of my unbounded gratitude, which I presume to lay down at the feet of your Holiness, and to subscribe myself

Your Holiness' most affectionate and most obedient Son in Christ

✠ DANIEL, Archbishop, &c.

Dublin, 31st Jan., 1852.

To our Most Holy Father, Pope Pius IX.

THE END.

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